

ध्माः

दुर्लभबौद्धग्रन्थशोधपत्रिका

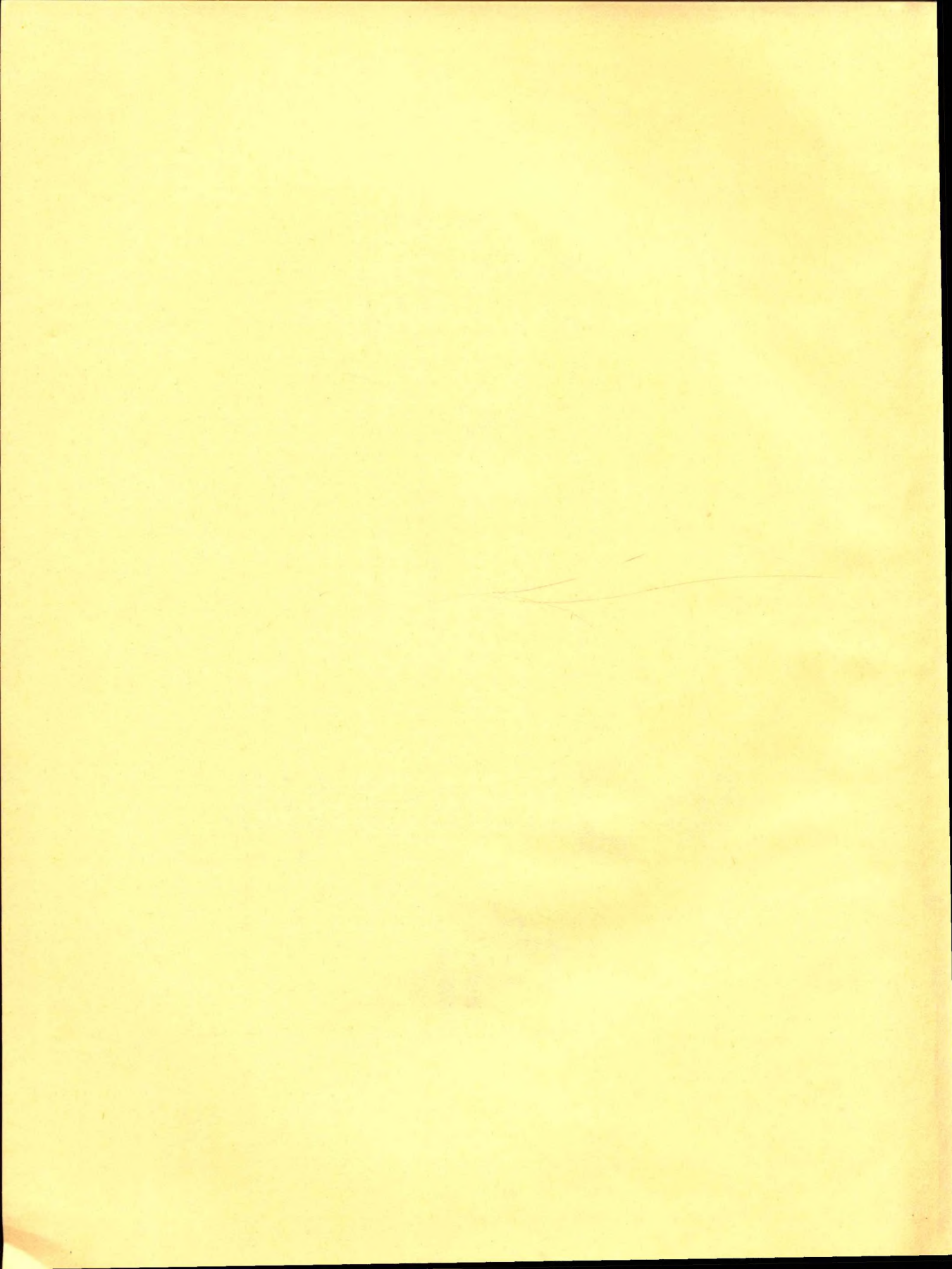
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दुर्लभ बौद्ध ग्रन्थ शोध विभाग
केन्द्रीय तिब्बती अध्ययन विश्वविद्यालय
सारनाथ, वाराणसी

2011



ध्वाः

दुर्लभबौद्ध ग्रन्थशोधपत्रिका

51

सम्पादक

ड० वड० समतेन
कुलपति

एस० एस० बहुलकर
मुख्य सम्पादक



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बुद्धाब्द २५५५

वैशाख पूर्णिमा

ख्रीस्ताब्द २०११

सहायक-मण्डल

ठाकुरसेन नेगी
ठिनलेराम शाशनी
विजयराज वज्राचार्य

बनारसी लाल
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नित्यानित्यविनिर्मुक्तान् नित्यानित्यप्रभावितान् ।
ये पश्यन्ति सदा बुद्धान् न ते दृष्टिवशं गताः ॥

समुदागमवैयर्थ्यं नित्यानित्ये प्रसज्यते ।
विकल्पबुद्धिवैकल्यान्नित्यानित्यं निवार्यते ॥

(लङ्कावतारसूत्र, 5.1-2)

भगवत्स्तुतिः

[इस अंक में 'भगवत्स्तुतिः' नामक पहला स्तोत्र राष्ट्रपालपरिपृच्छासूत्र के द्वितीय परिवर्त (म० सू० सं० 1, पृ० 155-157) से लिया गया है तथा 'तथागतस्तुतिः' और 'भगवत्स्तुतिः' नामक स्तोत्र सद्धर्मपुण्डरीकसूत्र (पृ० 106-107 तथा 109-110) के पूर्वयोगपरिवर्त से लिए गए हैं ।]

वन्दामि गुणज्ञानसागरं नरवीरं

यस्य नास्ति समः कुतोऽधिकस्त्रिभवेऽस्मिन् ।

देवेन्द्रासुरराजसत्कृतं वरसत्त्वं

तृप्तिं नैति जनो निरीक्षतस्तव रूपम् ॥ 1 ॥

द्वात्रिंशत्तव कायलक्षणा सुविशुद्धा

मेरुर्वा वररत्नचित्रितः परिशुद्धः ।

श्लक्ष्णं काञ्चनवर्णसंनिभं जिनकान्तं

वन्दामि प्रियरूपदर्शनं मुनिकायम् ॥ 2 ॥

कल्पानचिन्त्य शताश्च कोटियो व्रतचीर्णा

बुद्धकोटिशताश्च सत्कृता बहुकल्पान् ।

यष्टा यज्ञशता अचिन्तितापरिमाणा

कायस्तेन तवाभिराजते अभिरूपः ॥ 3 ॥

दानशीलसमाधिप्रज्ञयापि च क्षान्त्या

वीर्यध्यानमुपायशोधितं तव रूपम् ।

चन्द्रार्कमणिद्युतिप्रभा न विराजि

शक्रब्रह्मप्रभा(भ) न भासते पुरतस्ते ॥ 4 ॥

रूपं दर्शयते मनोरमं जगदर्थे

प्रतिभासोदकचन्द्रसंनिभं यथ माया ।

सर्वास्वेव च दिक्षु दृश्यते जिनकायो

नो चा रूपप्रमाणु दृश्यते सुगतानाम् ॥ 5 ॥

तुषितेषु क्वचिदेव दृश्यसे निवसंस्त्वं

व्यूढमानश्च पुनः सुपाण्डुरगजभूतः ।

मातुः कुक्षिगतश्च दृश्यसेऽपि च वीरः

सर्वत्रानुगतो महामुने नभतुल्यः ॥ 6 ॥

जातिं संदर्शयसे क्वचिद्भवान् दिशतासु

गच्छन् सप्त पदानि दृश्यसे क्वचिदुर्व्याम् ।

ज्येष्ठोऽहं सनरामरे जगे अतिदेवो

मोचिष्ये जग दुःखसागराद्विर मुञ्चन् ॥ 7 ॥

धर्मसंशयु(यू) नास्ति ते मुने क्वचिदेव

शिक्षां चापि च लोक दृश्यते लिपिज्ञाने ।

शान्तं ध्यानसमाधिगोचरमनुप्राप्तं
स्त्रीणां मध्यगतश्च दृश्यसे क्वचिदेव ॥ 8 ॥

त्यक्त्वा मातपिता महीतले प्रमदाश्च
ज्ञातीन् शोकहतान् विमूर्च्छितान् विरुवन्तः ।
निष्क्रान्तो वनवासमीक्ष्यसे पदमेकं
देवाकोटिशतैः परिवृतो वरसत्त्वः ॥ 9 ॥

मारास्ते चतुरोऽपि निर्जिताश्चिरकालं
मारान् धर्षयमाण दृश्यतेऽपि च क्षेत्रे ।
चक्रं वर्तयसेऽप्यचिन्तियं पुरिमेण
चक्रं वर्तयमान दृश्यसे कृपया त्वम् ॥ 10 ॥

नित्यं शाश्वतदृष्टिसंज्ञितं जगदीक्ष्य
निर्वास्य इति वाच भाषसे परिषत्सु ।
संसाराभिरतं जगत्सततमीक्ष्य
शान्तां शीतगतिं च निर्वृतिं वदसि त्वम् ॥ 11 ॥

पुण्यज्ञानमुपायप्रज्ञतो न समस्ते
स्फुरसे कायप्रभाय त्वं मुने बहुक्षेत्रान् ।
भाषन्ते तव वर्णनायका दिशतासु
वन्दे त्वामसमन्तगोचरं मुनिराजम् ॥ 12 ॥

वन्दामोऽपि च धर्मतामखिलप्राप्तं
सर्वसत्त्वक्रियासु दृश्यसे यथ माया ।
न च तेऽस्त्यागमनं क्वचिद्गमनं वा
मायाधर्म सति प्रतिष्ठितमभिवन्दे ॥ 13 ॥

साधु त्वं नरवीर भाषसे वरमार्गं
बोधिर्येन वरा ह्यवाप्यते जगदर्थे ।
एतामप्यहमाशु धर्मतामनुबुद्धा
देशेयं नरवीरं धर्मतां जगदर्थे ॥ 14 ॥

सर्वज्ञं विगतज्वरं नरवीरं
यस्य नास्ति समः कुतोऽधिकस्त्रिभवेऽस्मिन् ।
स्तुत्वा पुण्यमुपाजितं मया यदिह तेन
शान्तां बोधिवरामनुत्तरां स्पृशतु लोकः ॥ 15 ॥

[इति अर्चिष्मान् राजकुमारैः तथागतस्तुतिः]

तथागतस्तुतिः

महाभिषट्कोऽसि अनुत्तरोऽसि
अनन्तकल्पैः समुदागतोऽसि ।
उत्तारणार्थायिह सर्वदेहिनां
परिपूर्ण संकल्पो अयं ति भद्रकः ॥ 1 ॥

सुदुष्करा अन्तरकल्पिमान् दश
कृतानि एकासनि संनिषद्य ।
न च तेऽन्तरा कायु कदाचि चालितो
न हस्तपादं न पि चान्यदङ्गम् ॥ 2 ॥

चित्तं पि ते शान्तगतं सुसंस्थित-
मनिञ्ज्यभूतं सद अप्रकम्प्यम् ।
विक्षेपु नैवास्ति कदाचि पि तव
अत्यन्तशान्तस्थितु त्वं अनास्रवः ॥ 3 ॥

दिष्ट्यासि क्षेमेण च स्वस्तिना च
अविहेठितः प्राप्त इमाग्रबोधिम् ।
अस्माकमृद्धी इयमेवरूपा
दिष्ट्या च वर्धाम नरेन्द्रसिंह ॥ 4 ॥

अनायिकेयं प्रज सर्व दुःखिता
उत्पाटिताक्षी व निहीनसौख्या ।
मार्गं न जानन्ति दुखान्तगामिनं
न मोक्षहेतोर्जनयन्ति वीर्यम् ॥ 5 ॥

अपाय वर्धन्ति च दीर्घरात्रं
दिव्याश्च कायाः परिहाणधर्माः ।
न श्रूयते जातु जिनान शब्द-
स्तमोन्धकारो अयु सर्वलोकः ॥ 6 ॥

प्राप्तं च ते लोकविदू इहाद्य
शिवं पदं उत्तम नास्त्रवं च ।
वयं च लोकश्च अनुगृहीतः
शरणं च त्वा एति ब्रजाम नाथ ॥ 7 ॥

[इति षोडशराजकुमारैः तथागतस्तुतिः]

भगवत्स्तुतिः

आश्चर्यभूतो जिन अप्रमेयो
उत्पन्न लोकस्मि हितानुकम्पी ।
नाथोऽसि शास्तासि गुरुसि जातो
अनुगृहीता दशिमा दिशोऽद्य ॥ 1 ॥

पञ्चाशती कोटिसहस्रपूर्णा
या लोकधातून इतो भवन्ति ।
यतो वयं वन्दन आगता जिनं
विमानश्रेष्ठान् प्रजहित्व सर्वशः ॥ 2 ॥

पूर्वेण कर्मेण कृतेन अस्मिन्
विचित्रचित्रा हि इमे विमानाः ।
प्रतिगृह्य अस्माकमनुग्रहार्थं
परिभुञ्जतां लोकविदू यथेष्टम् ॥ 3 ॥

यदि वा भवेद् बुद्ध नरेन्द्रराजा
उत्पन्नु लोकस्मि कर्हिचिदद्य ।
यस्यो निमित्तं इममेवरूपं
श्रिया दशो दिक्षु ज्वलन्ति अद्य ॥ 4 ॥

[इति महाब्राह्मणैः भगवत्स्तुतिः]

Re-editing Buddhist Sanskrit Texts
Some General Remarks
and the Case of the Sūtra of Golden Light
(*Suvarṇabhāṣottamasūtra*)

— MICHAEL HAHN —

[After a brief description of the extant corpus of the Indian Buddhist literature the plan of re-editing the “Buddhist Sanskrit Texts” in an improved and enlarged format is discussed. The recent Indian re-edition of Āryaśūra’s *Jātakamālā* by Hendrik KERN and its English translation by Jacob Samuel SPEYER is criticized as a model of how not to proceed. The difficulties of re-editing the *Suvarṇabhāṣottamasūtra* on the basis of faulty manuscripts, despite the excellent work done by Johannes NOBEL and Prods Oktor SKJÆRVØ, are illustrated by the discussion of the first four stanzas from chapter 18. The great value of the Tibetan translations for establishing a correct Sanskrit text is demonstrated by a wrongly edited stanza from the *Sanḥabhedavastu* of the *Vinayavastu* of the Mūlasarvāstivādins. The paper concludes with specimens from Nobel’s and SKJÆRVØ’s editions of the *Suvarṇabhāṣottamasūtra*.]

When Bhikkhu PASADIKA, Mitsuyo DEMOTO-HAHN and I visited the Central Institute of Higher Tibetan Studies in 2005, its director Ven. Geshe Ngawang SAMTEN informed us about his plan to re-edit the texts (or some of the texts) contained in the series “Buddhist Sanskrit Texts” in an improved and enlarged format. He asked us for our opinion and also whether we would be interested to take part in this project. We all definitely supported his plan and agreed to collaborate. It was a welcome coincidence that we had already been working or planning to work on texts that can be included in the new series: Bhikkhu PASADIKA intended to prepare a new edition of the Mahāyāna Sūtra *Kāśyapaparivarta*, Mrs. DEMOTO-HAHN has intensively studied the transmission of *Avadānaśataka* in Sanskrit, Tibetan, and Chinese and is in a position to improve upon the edition of SPEYER, and I was considering to re-edit the *Suvarṇabhāṣottamasūtra* which had been edited by Johannes NOBEL, my predecessor on the chair of Sanskrit at the University of Marburg in 1937. Before turning to the actual state of these projects, I first say a few general words about the project as I see it.

Today, students of Buddhist literature have access to quite heterogeneous source material. The oldest systematic collection of Buddhist

scriptures is the canon of the Theravāda school, transmitted in the canonical language Pāli. The most comprehensive survey of the extant canonical and post-canonical Pāli literature can be found in Oskar VON HINÜBER's masterly monograph *A Handbook of Pāli Literature*, Berlin 1996, 2000². It contains bibliographical references to all the relevant primary and secondary sources. Apart from the earlier so-called oriental editions prepared in Theravāda countries we have the romanized editions and translations of Pāli texts at our disposal that were prepared by the Pali Text Society. As a young student I believed that these were the final editions of the texts, fully documented with critical apparatuses and beyond the scope of substantial improvement. The last 50 years, however, brought great progress in the fields of Pāli and Middle Indic philologies, the history of Buddhism and the discovery of many new Buddhist texts, and thus proved my first impression to be completely wrong. Most of the texts require revised editions due to new source material and our better understanding of the philological and historical background of these texts. Nevertheless, the Pāli canon remains the relatively best explored source. Moreover, it is accompanied by many valuable research tools like various dictionaries, concordances, individual studies, and even a journal devoted mainly to texts written in Pāli. The study of the Pāli scriptures is now greatly facilitated by its electronic version, which allows easy searching and cross-checking for words, terms, and parallels.

It is well-known that the Pāli canon is the only completely preserved canon of any Buddhist school. As for the numerous other schools we know of, their scriptures are either entirely lost or only partly preserved, in many cases only in a fragmentary form. Nevertheless, the notion of 'canon' is also used for two other old and voluminous collections: the Chinese and Tibetan *tripiṭakas*. The term *tripiṭaka* is, of course, misleading, since it does not have the same connotation as Pāli *tipiṭaka*, which designates the three "baskets" in which the scrolls of *vinaya*, *sutta*, and *abhidhamma* texts were preserved. It is only because of the comparable size of the two other collections that this term is used. Both of these collections are of an extremely heterogeneous nature as far as their content is concerned. They contain canonical and non-canonical texts and by far not all of them can be characterized as Buddhist or even as Indian works. Their main importance lies in having preserved a multitude of works that are lost in India. And even if the Sanskrit originals of some of these texts

have survived in Nepal, Central Asia, various parts of West Asia, or Tibet, the Chinese and Tibetan translations still provide a great help for establishing and understanding these texts because most of the original texts are no longer embedded in a living tradition and their authoritative exegesis.

The older of these two collections is the Chinese *tripiṭaka*, which contains in its first 32 volumes some 1,700 works either translated from Indian languages or belonging to their authoritative interpretation by Buddhist monks. It is documented in various Chinese and Korean editions since the 12th century. About one century ago, Japanese scholars prepared the so-called Taishō edition of the Chinese *tripiṭaka*, which can be ranked with the Pāli canon as edited by the Pali Text Society: a very good and careful, but not yet final edition. Thanks to the *Chinese Buddhist Electronic Tripitaka Association* (CBETA), a searchable version of this canon is now within the easy reach of every interested scholar.

The Tibetan Buddhist canon with its almost 5,000 works (in the Peking edition) is by far the most valuable research tool for the exploration of the Indian Mahāyāna and Vajrayāna literatures, as well as of numerous other fields. Many of the Tibetan xylographic editions have meanwhile been scanned and can thus be comfortably used by scholars. So far, however, no searchable text exists. I have repeatedly heard that it is being prepared by Tibetan monks in South India, but I have no reliable information about the actual state of this project. It would be a great progress if the Tibetan Tripiṭaka became as easily searchable as are the Pāli and the Chinese *tripiṭakas*.

Compared to these three voluminous collections, the corpus of edited Buddhist texts composed in Sanskrit, Buddhist Sanskrit, or Middle Indic languages is comparatively small. In the beginning, Nepal was the main source of manuscripts and the early editions of Buddhist Sanskrit texts are almost exclusively based on manuscripts from Nepal. Thanks to the work of the *Nepal-German Manuscript Preservation Project* (NGMPP), which was run from 1970 until 2001, most of the manuscripts and documents in Nepal are now preserved on microfilm, copies of which can be ordered by any interested scholar. A list of titles of all the manuscripts microfilmed under the project is available on CD ROM and through the internet. A detailed catalogue is currently under preparation by

the *Nepalese-German Manuscript Cataloguing Project* (NGMCP) under the guidance of Harunaga ISAACSON and Albrecht HANISCH.

Later remnants of Buddhist texts composed in various languages were found in Central Asia and brought to England, France, Germany, Russia, and Japan. The texts found in Central Asia differ from those preserved in Nepal in that most of them belong to the Sarvāstivāda tradition. Most of the fragments brought to Germany are available through published monographs and papers of a high quality. A rather comprehensive survey of the manuscript remains from Central Asia is currently being prepared by Klaus WILLE from Göttingen, who has already published several volumes of the series *Sanskrittexte aus den Turfan-Funden* [Sanskrit Texts from the Turfan Findings]. In addition to the catalogue volumes, the *Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden* [Sanskrit Dictionary of the Buddhist Texts From the Turfan Findings] is now nearing completion. Its 21st fascicule begins with *ya and ends with varṇa-vat. Siglinde DIETZ, who is also participating in this workshop, has been a collaborator in this project for 23 years.

Currently, a group of scholars directed by Seishi KARASHIMA from Sōka University in Japan is doing an outstanding work in editing or re-editing the fragments of Sanskrit texts from Central Asia preserved in the British Library.

A most welcome complement to the Buddhist Sanskrit texts from Nepal and Central Asia is the huge so-called "Gilgit manuscript," discovered in the northern part of Kashmir (now under the control of Pakistan) in 1931, which contains more than 50 different works (or fragments of works) written on birch bark. Large portions of this precious document have already been edited thanks to the efforts of the Indian scholar Nalinakhsa DUTT, but only few in a satisfactory manner. Laudable exceptions are the monographs that follow the tradition of the edition of texts from Central Asia as established by Heinrich LÜDERS and continued by Ernst WALDSCHMIDT and his many talented students. The work of the disciples of late Jan Willem DE JONG from Canberra deserves a special mention. Unfortunately, several of the valuable editions are still unpublished, though prepared more than thirty years ago. Most of the earlier Indian editions have to be revised. The content of the Gilgit manuscript has been described in a short monograph by Oskar VON HINÜBER already 30 years ago: *Die Erfor-*

schung der Gilgit-Handschriften [= The Study of the Gilgit Manuscripts.] (*Funde buddhistischer Handschriften, I*), Göttingen 1979. A thoroughly revised and improved edition, which will replace the earlier one, has been presented at a conference on Buddhist Sanskrit manuscripts held at Stanford University in June of 2009. It is currently in print in the proceedings of that conference.

Since the thirties of the last century, scholars are aware of the fact that many Sanskrit manuscripts have been preserved in Tibetan monasteries. This is the great merit of the Indian scholar and writer Rāhula SĀṆKṚTYĀYANA, who during his four expeditions to Tibet had photographed, copied, or listed a great number of Buddhist works that were thought to be irretrievably lost or were entirely unknown. SĀṆKṚTYĀYANA, as well as his Indian colleagues, greatly obliged the scholarly world by making their findings rapidly known through their editions many of which appeared in the *Tibetan Sanskrit Works Series* that is edited by the K. P. Jayaswal Research Institute in Patna. This was a formidable task since many of the photographs are extremely difficult to read because of the very peculiar circumstances under which they were taken. Thanks to the initiative of the late Gustav ROTH from Göttingen, copies of the so-called Patna Collections were prepared for the Indological Institute of the University of Göttingen. In 1994, Frank BANDURSKI prepared a detailed description of this collection and its successive exploration under the title *Übersicht über die Göttinger Sammlungen der von Rāhula Sāṅkrtyāyana in Tibet aufgefundenen buddhistischen Sanskrit-Texte* (*Funde buddhistischer Sanskrit-Handschriften III*). [= Survey of Göttingen Collection of the Buddhist Sanskrit Texts Discovered in Tibet by Rāhula Sāṅkrtyāyana (Findings of Buddhist Sanskrit Manuscripts III).] This is part of the larger joint publication *Untersuchungen zur buddhistischen Literatur* [= Researches on Buddhist Literature.], by F. BANDURSKI, Bhikkhu PASADIKA, Michael SCHMIDT, and Bangwei WANG.

The exploration tours of Rāhula SĀṆKṚTYĀYANA were later repeated by the great Italian scholar Giuseppe TUCCI. Francesco SFERRA has published a comprehensive list of the texts microfilmed by TUCCI in Tibet in his paper "Sanskrit Manuscripts and Photographs of Sanskrit Manuscripts in Giuseppe Tucci's Collection," in *Manuscripta Buddhica I. Sanskrit Texts from Giuseppe Tucci's Collection. Part I*, ed. by Francesco SFERRA, Roma 2008, pp. 15-78.

For a long time it was not clear whether these precious manuscripts had survived the persecution of Tibetan culture during the so-called 'Cultural Revolution,' which should actually be labelled 'Cultural Holocaust.' Only in the eighties of the last century it gradually leaked out that almost all the manuscripts mentioned by Rāhula SĀṆKṚTYĀYANA had been saved thanks to the wisdom and responsibility of a few high-ranking Chinese politicians who had not fallen victim to the general hysteria of that terrible time. We learned that many manuscripts had been brought to Beijing before they were later returned to Tibet. An unofficial list of these manuscripts mentions many new manuscripts, several of which are of utmost importance for the history of Indian and Buddhist literature. This list is now generally accessible in the paper "Some Remarks on the Sanskrit Manuscript of the Mūlasarvāstivāda-Prātimokṣasūtra Found in Tibet" by Haiyan HU-VON HINÜBER in *Jaina-Itihāsa-Ratna*, the fifth and the last felicitation volume for the late Gustav ROTH, Marburg 2006. (*Indica et Tibetica*, 47), pp. 283-337, especially pp. 297-334.

While the number of items in this list is 259, we now know that the actual number of Sanskrit manuscripts preserved in Tibet is much higher. There exists an unofficial catalogue that lists more than 1,000 texts, and even this is said to be only a part of what is still extant. Taking into consideration the old age of most of these manuscripts, it seems not exaggerated to state that this is most likely the most voluminous and valuable collection of Buddhist works in Sanskrit in the world. Access to individual texts is still very difficult or entirely impossible. However, various projects of cooperation between institutions of the "Tibetan Autonomous Region in the People's Republic of China" and various research departments in Japan (Tokyo), Austria (Vienna), and Germany (Hamburg) have already been launched and the first results of these joint endeavours have been published. Much has been achieved by the persistent efforts of Ernst STEINKELLNER. His work is now being continued by Helmut KRASSER, who in his contribution to this volume informs us about some aspects of the work done in Vienna.

A completely new field of Buddhist studies is the analysis of early Buddhist works discovered in Pakistan and Afghanistan. These texts written in the archaic Middle-Indic language labelled Gāndhārī seem to represent the oldest tangible stratum of Buddhist literature. The two main re-

search centres dealing with Gāndhārī works are the University of Washington, Seattle, USA, and the Free University in Berlin, Germany. Despite their great importance these texts do not belong to the focus of the present volume because they are usually in a very fragmentary state that allows no continuous reading.

This is the general background or context into which the plan of re-editing some important Buddhist texts is to be placed. Now I briefly discuss the series *Buddhist Sanskrit Texts* that Geshe Ngawang SAMTEN took as a model for the new project.

The series was launched in 1958 with a re-edition of the *Lalitavistara* as vol. 1 and came to a standstill in 1970, when the second volume of the *Mūlasarvāstivādinaya* and the first volume of the *Mahāvastu* appeared. The second volume of the *Mahāvastu* was released 33 years later, in 2003. The original plan, as printed in vol. 1, comprised the following volumes:

I *Nava dharmāḥ*

- 1 *Lalitavistaraḥ*
- 2 *Samādhirājasūtram*
- 3 *Laṅkāvatārasūtram*
- 4 *Aṣṭasāhasrikā Prajñāpāramitā*
- 5 *Gaṇḍavyūhasūtram*
- 6 *Saddharmapuṇḍarīkasūtram*
- 7 *Daśabhūmikasūtram*
- 8 *Suvarṇaprabhāsaśūtram*
- 9 *Tathāgataḡhyakam*

II *Mādhyaṡikamateḥ*

- 10 *Madhyamakaśāstraṡ Nāgārjunīyam, ācāryaCandrakīrtiviracitayā Prasannapadākyavyākhyayā saṡvalitam*
- 11 *Śikṣāsamuccayaḥ Śāntidevaviracitaḥ*
- 12 *Bodhicaryāvatāraḥ Śāntidevaviracitaḥ Prajñākaramativiracitayā Pañjikākyavyākhyayā saṡvalitaḥ*

III Yogācāramateḥ

- 13 *Sūtrālaṃkāraḥ ācāryāsaṅgaviracitaḥ*

IV Vinayāḥ

- 14-15 *Mahāvastu — Lokottaravādināṃ vinayaḥ*
 16 *Mūlasarvāstivādināṃ vinayaḥ* (Gilgit Mss.)

V Mahāyānasūtrasaṃgrahaḥ

- 17 *Prathamāḥ khaṇḍaḥ — Vajracchedikā, Sukhāvātīvyūhaḥ, Kāraṇḍavyūhaḥ, Rāṣṭrapālāparipṛcchā, Śālistambasūtram, Pratītyasamutpādasūtram*
 18 *Dvītīyaḥ khaṇḍaḥ — Anyeṣāṃ sūtrāṇāṃ saṃgrahaḥ*

VI Avadānasamgrahaḥ

- 19 *Avadānaśatakam*
 20 *Divyāvadānam*
 21 *Jātakamālā (Bodhisattvāvadānamālā)*
Subhāṣitaratnakaraṇḍakakathā ca Āryaśūraviracitā
 22-23 *Avadānakalpalatā Kṣemendraviracitā*

VII Prakīrṇagranthāḥ

- 24 *Mahāyānastotrasaṃgrahaḥ*
 25 *Aśvaghōṣagranthāḥ — Buddhacaritam, Saundaranandam, Śāriputraprakaraṇam*

The original programme was only slightly changed. Vol. 17, the first part of the *Mahāyānasūtrasaṃgrahaḥ*, was considerably enlarged and now comprises 22 individual texts; most likely all that was originally conceived for vols. 17 and 18. Vol. 18 is filled by the voluminous *Mañjuśrīmūlakalpa*. The last section, *Prakīrṇagranthāḥ*, did not appear. This is not such a great pity because the two *mahākāvyas* by Aśvaghōṣa as edited by Edward Hamilton JOHNSTON are easily accessible in their Indian reprints and a valuable collection of Buddhist hymns was compiled by Janardan Shastri PANDEYA from the Central Institute of Higher Tibetan Studies and published by Motilal Banarsidass in 1994.

One has to admit that this was a reasonable and well-chosen plan and one can but admire the speed in which it was accomplished. This is

mainly due to the fact that the series basically consists of reset reprints of existing editions. The main burden of preparing the re-editions of these texts lay in the hands of two renowned scholars: Parashurama Lakshman VAIDYA and Sitansusekhar BAGCHI. Obviously, the main purpose of this undertaking was to make those important editions of Buddhist texts accessible again to students and scholars that had gone out of print or become rare and costly. It has to be acknowledged that the series also contains some *editiones principes* or first editions of texts, e.g. the *Subhāṣitaratna-karaṇḍakakathā* attributed to, but certainly not by, the famous poet Āryaśūra in vol. 21 (*Jātakamāla*), or Nos. 9 and 19 in the *Mahāyāna-sūtrasaṃgrahaḥ*, the *Madhyamakaśālistambasūtram* and the *Arthavinīś-cayasūtram*.

The easiest way to accomplish this goal would have been a photo-mechanical reprint of the original editions, as it was later done with other series such as *Bibliotheca Buddhica*, individual texts, e.g., Johnston's editions of Aśvaghōṣa's *Buddhacarita* and *Saundarananda*, or journals such as *Journal of the Pali Text Society*. In that case, readers would have had access to all parts of the *editio princeps*, the introduction, the description of the manuscripts used for the edition, the full critical apparatus etc. Nevertheless, the editors of the series chose a different approach. They obviously attempted at finding a compromise between the needs of students and scholars. Students are provided with an affordable edition and a neatly printed text, which does not distract them from their main concern of being introduced to the content of the work. The scholar receives some additional information in the form of brief, but scholarly introductions, and selected footnotes and comments. The scope and quality of this additional information varies greatly. Occasionally it is close to a scientific edition, in other volumes it is entirely lacking, thereby creating the wrong impression that all the textual problems are more or less solved. In most cases, the volumes of the series are sufficient for getting informed about a certain problem. When writing an in-depth study, however, one has to inform oneself about the quality of the edition, the source material used for it, whether all the known sources have been used, whether new material has turned up etc.

As for the texts edited in the series *Buddhist Sanskrit Texts*, the conditions are quite different. We have texts that are based on a *codex*

unicus, a single manuscript, e.g., Nāgārjuna's *Ratnāvalī*, or the *Vinayavastu* of the *vinaya* of the Mūlasarvāstivādins. Such a manuscript can be excellent, of mediocre, or of poor quality. Other editions are based on a multitude of manuscripts. Here the transmission can be straightforward or contaminated. Until recently there was no way to find out whether the source material used for an edition was good and representative or just a single straw from a haystack. In former times it was not systematically checked whether there existed Tibetan or Chinese translations of the text one was studying or editing. In many cases these valuable sources were not taken into consideration. Famous examples of this kind of omission are the first editions of the *Buddhacarita* by Edward Byles COWELL, the *Divyāvadāna* by COWELL and NEIL, the *Jātakamālā* by Hendrik KERN, the *Lalitavistara* by Rajendralal MITRA and later by Salomon LEFMANN. At that time few scholars of Sanskrit had a sufficient command of classical Tibetan and Chinese.

Now the situation has changed dramatically, thanks to the broadening of our knowledge and the various discoveries and projects I mentioned in my introduction.

Instead of attempting at formulating the editorial principles of the planned series and giving a long list of recommendations of what should be taken into consideration (most of them are generally known) I would like to point to one example of what should be avoided when preparing an edition. In 2007, a beautiful book was published by Akshaya Prakashan in Delhi, as vol. 1 of the new series *Prācya-Maniṣā Classics: The Jātakamālā of Āryaśūra*, edited by Satkari MUKHOPADHYAYA. It contains the reset text of the *editio princeps* by Hendrik KERN, first printed in 1891 as vol. 1 of the famous *Harvard Oriental Series*. It is accompanied by J. Jacob Samuel SPEYER's English translation, which was first published in 1895. The quality of the paper and the binding of the book are superb and the Sanskrit text seems to be almost free of printing mistakes. Nevertheless, all the skills and energy of the editor and publisher were devoted to the wrong object, which I explain in the following.

Both works reprinted in this volume were major accomplishments of leading scholars of their time, more than one hundred years ago. However, they have become hopelessly outdated by now, and should be reprinted, if ever, only for historical reasons, such as, for instance, COW-

ELL's edition of the *Buddhacarita*. KERN could use for his edition only three recent Sanskrit manuscripts of rather poor quality. Since he did not know Tibetan, he could not make use of the excellent Tibetan translation. Other ancillary sources were entirely unknown to him. When in the eighties of the last century the British scholar Peter KHOROCHE decided to embark on a new English translation of Āryaśūra's work, he immediately felt that in several places the Sanskrit text could not be correct and began to search for other manuscripts. He discovered, by himself and with my help, two much older and better manuscripts of Nepalese origin, the manuscript of a fragmentary *ṭīkā*, and moreover consulted the fragments of even older manuscripts from Central Asia. In 1985 and 1986 he published variant readings from the *ṭīkā* and the two old manuscripts. His new English translation appeared under the title "Once the Buddha was a Monkey" in 1989.

Another important step forward was the Ph. D. thesis of Ratna BASU (Bonn 1988). Besides a literary study of the *Jātakamālā*, it contains the first complete edition of the fragmentary Sanskrit *ṭīkā* and of Vīryasiṃha's brief *Jātakamālāpañjikā*, which is available only in its Tibetan translation. Unfortunately, these two editions were never revised for publication.

Inspired by Peter KHOROCHE's work, I began to study legends 6, 10, 33, and 34 in the light of the new sources to which three Tibetan sources were added: the Tibetan translations of Āryaśūra's work, as well as of the lost commentaries by a certain Dharmakīrti and Vīryasiṃha's *Pañjikā*. The results of my studies were published in three papers (in English), one of them in India. The new sources allowed correcting 8 to 9 mistakes per page of KERN's edition. From that I extrapolated that KERN's text might contain up to 2,000 wrong readings. Therefore I recommended a new edition of the first 15 legends of Āryaśūra's work as a possible topic for the Ph. D. thesis of Albrecht HANISCH. The first part of his new edition (legends 1 to 15) was published in two volumes in 2005. The second part (legends 16 to 23) is now being prepared for publication. No need to emphasize that HANISCH would be the ideal editor of Āryaśūra's masterwork in the planned series. We also expect from him the first translation of the whole work into German.

All the improvements on the text of the *Jātakamālā* were completely ignored by our colleague MUKHOPADHYAYA, although they were

published in English in international journals and a short monograph by Peter KHOROCHE, and despite the fact that MUKHOPADHYAYA was aware of them. In his preface he writes: "We could not, however, incorporate the results of Peter KHOROCHE's research on the readings of the *Jātakamālā*, since we could not contact him for his permission." I have two objections to his argument: 1) In the year 2006 or 2007, when his lines were written, it would have required less than one day to contact Peter KHOROCHE through his publisher via the internet. 2) If I am not completely mistaken, it is not required to ask any author for his permission to quote and use the published results of his research.

I am afraid that MUKHOPADHYAYA's lines might only be some kind of excuse for his unwillingness to consult and assess the new readings communicated by Peter KHOROCHE because that would have entailed making comparisons and decisions and eventually study the other available sources mentioned above.

I have given this example in some detail because it is absolutely necessary that any new edition has to make use of all the previous research on that particular text. Otherwise it will be useless and not deserve its name.

This brings me to the case of the planned new edition of the *Suvarṇabhāṣottamasūtra*, which is one of the nine *dharma*s of Nepalese Buddhism and was therefore included into the first section of *Buddhist Sanskrit Texts*. The text was edited twice in the thirties: by the Japanese scholar Hokei IDZUMI (Kyoto 1931) and by the German scholar Johannes NOBEL (Leipzig 1937). The *Buddhist Sanskrit Texts* edition is based on the former one, although NOBEL's edition is by far the better one. It is, in fact, one of the most detailed editions of a Buddhist Sanskrit text, because it takes into consideration all the available sources: the Sanskrit manuscripts, the various Tibetan and Chinese translations, as well as the fragments of the Central Asian version. NOBEL's edition consists of five volumes:

- 1) *Suvarṇabhāṣottamasūtra. Das Goldglanzsūtra. Ein Sanskrittext des Mahāyāna-Buddhismus.* Hrsg. von Johannes Nobel, Leipzig 1937. LIII, 276 pp.

[This is the edition of the Sanskrit text.]

- 2) *Suvarṇabhāṣottamasūtra. Das Goldglanzsūtra. Ein Sanskrittext des Mahāyāna-Buddhismus. Die tibetischen Übersetzungen mit einem Wörterbuch. Erster Band. Die tibetischen Übersetzungen.* Leiden, Stuttgart 1944. XXIX, 308 pp.
[These are the two Tibetan translations from the Sanskrit.]
- 3) *Suvarṇabhāṣottamasūtra. Das Goldglanzsūtra. Ein Sanskrittext des Mahāyāna-Buddhismus. Die tibetischen Übersetzungen mit einem Wörterbuch. Zweiter Band. Wörterbuch Tibetisch-Deutsch-Sanskrit.* Leiden 1950. IX, 234 pp.
[This is a dictionary Tibetan-German-Sanskrit of the *Suvarṇabhāṣottamasūtra*.]
- 4) *Suvarṇabhāṣottamasūtra. Das Goldglanzsūtra. Ein Sanskrittext des Mahāyāna-Buddhismus. I-Tsing's chinesische Version und ihre tibetische Übersetzung. Erster Band. I-Tsing's chinesische Version.* Leiden 1958. LXII, 366 pp.
[This is an annotated German translation of I-Tsing's Chinese version.]
- 5) *Suvarṇabhāṣottamasūtra. Das Goldglanzsūtra. Ein Sanskrittext des Mahāyāna-Buddhismus. I-Tsing's chinesische Version und ihre tibetische Übersetzung. Zweiter Band. Die tibetische Übersetzung.* Leiden 1958. CII, 334 pp.
[This is an edition of the Tibetan translation of I-Tsing's Chinese version.]

Thus, the entire treatment of the *Suvarṇabhāṣottamasūtra* comprises more than 1,500 pages. As a whole, it is an exemplary masterpiece of the exhaustive treatment of a Buddhist Sanskrit text and I strongly recommend everybody intending to work in similar lines studying it thoroughly. Neither the fact that these books are out of print nor their being written in German should be an obstacle. Nowadays these books can be studied electronically, and even without knowledge of German one can figure out their methodology by studying the layout, arrangement and critical apparatuses.

The perfect format of these works could suggest that it should be a simple task to prepare a new Indian edition of the text. Unfortunately, this is not the case. This is mainly due to the poor transmission of the Sanskrit

text that became corrupted already before it was translated into Tibetan at the beginning of the ninth century. Thereafter the Sanskrit text deteriorated more and more and no good Sanskrit manuscript has survived. NOBEL himself admits in his introduction:

“The plan to edit the Sūtra of Golden Light in a scientifically reliable form was conceived more than ten years ago when I first studied in greater detail this work that in the so-called ‘Northern Buddhism’ has always played a particularly prominent role. In the beginning, however, I have not been fully aware of the difficulties of preparing a critical edition of the *Suvarṇabhāṣottamasūtra* in their full extent, and it was only the fact that I had already begun the work that prevented me from abandoning my original plan, particularly when it became clear that the paper manuscripts were full of mistakes and wilful editorial changes and did not permit to establish a satisfactory text. Only the palm leaf manuscript, which I came across a little later and which is unfortunately incomplete, represents a much more faithful transmission of the text, despite the many gross mistakes it contains, and it confirmed many of the emendations I had made on the basis of the Tibetan translation. The main reason why a correct and final text can still not be established is the peculiar and not safely definable form of the language, the certainly incomplete process of Sanskritization of the original dialect portions, and the whole structure of the sūtra that is lacking uniformity.” [Translation mine]¹

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1. This is NOBEL's original text: Der Plan, das Goldglanz-Sūtra in einer wissenschaftlich brauchbaren Form herauszugeben, liegt mehr als zehn Jahre zurück, als ich mich zum ersten Male eingehender mit diesem Texte beschäftigte, der im sogenannten Nördlichen Buddhismus immer eine besonders hervorragende Rolle gespielt hat. Allerdings sind mir die Schwierigkeiten einer kritischen Bearbeitung des *Suvarṇabhāṣottama* anfangs bei weitem nicht in vollem Maße bewußt gewesen, und nur die einmal angefangene Arbeit hat mich davon abgehalten, die ursprüngliche Absicht wieder fallen zu lassen, zumal die mit Verderbnissen und willkürlichen Redaktorenkorrekturen stark überladenen Papierhandschriften keinen annähernd befriedigenden Text zu geben versprochen. Erst die mir etwas später bekannt gewordene, leider unvollständige Palmblatthandschrift zeigte trotz ihrer großen Fehlerhaftigkeit eine ungleich treuere Überlieferung des Textes und bestätigte in weitem Ausmaße die Konjekturen, die bereits aus der Durcharbeitung der tibetischen

As an illustration of NOBEL's methodology the first 8 pages of chapter XIII, the *Vyāghrīparivarta* are given in an appendix to this paper. Below I will discuss a few crucial stanzas from this chapter.

Since the days of NOBEL, the situation has slightly changed for the better, thanks to the dedicated work of two great scholars: the late Ronald Eric EMMERICK (1937-2001), who held the chair of Iranian Studies at the University of Hamburg (Germany) from 1971 until his premature death in 2001, and Prods Oktor SKJÆRVØ, who holds the chair of Iranian Studies at Harvard University (USA). Both scholars studied the almost complete Khotanese version of the *Sūtra of Golden Light*. In 1970, EMMERICK published an English translation of NOBEL's text, which in 1990 was re-issued in a revised and improved edition:

The Sūtra of Golden Light. Being a Translation of the Suvarṇabhāṣottamasūtra. Oxford: The Pali Text Society 1990, xvi, 116 pp. (Sacred Books of the Buddhists. 27.)

EMMERICK includes NOBEL's corrections as well as a few of suggestions of SKJÆRVØ who at that time had not yet finished his edition of the Khotanese version. In 2004, SKJÆRVØ published his magnificent edition of the Khotanese version along with a re-edition of NOBEL's text. It consists of two volumes and comprises 900 pages. This is the title of SKJÆRVØ's *opus magnum*:

The Most Excellent Shine of Gold, King of Kings of Sutras: The Khotanese Suvarṇabhāṣottamasūtra. Vol. I: *The Khotanese text with English translation and the complete Sanskrit text*, lxxxix, 381 pp.; Vol II: *Manuscripts, commentary, glossary, indexes.* Cambridge (Mass.), Harvard University, 419 pp. The Department of Near Eastern Languages and Civilizations, 2004, (Central Asian Sources, V-VI).

Although the Khotanese version is not a literal translation from the Sanskrit text as edited by NOBEL, SKJÆRVØ took great pain to read the Sanskrit very carefully in the light of NOBEL's very detailed critical appa-

Übertragungen gewonnen waren. Daß trotzdem eine einwandfreie und endgültige Textgestalt, vor allem in den metrischen Stücken, nicht erreicht werden kann, liegt an der eigentümlichen und nicht recht greifbaren Form der Sprache, an der gewiß nur mangelhaft durchgeführten Sanskritisierung ursprünglich dialektischer Partien und an dem uneinheitlichen Aufbau des ganzen Sūtra.

ratus and to improve upon it wherever this seemed possible. SKJÆRVØ was able to secure one new source: a palm leaf manuscript from the Oriental Library or Tōyō Bunko in Tokyo. It is labelled with the letter J (for Japan), continuing the list of NOBEL's sigla that range from A to H, with G being the palm leaf manuscript from the University Library, Cambridge. By a careful analysis, SKJÆRVØ arrives at the conclusion that J is the ancestor of all the paper manuscripts (ABCDEFH) used by NOBEL, while its relationship to J is somewhat unclear. He also states that quite often the older manuscripts are faultier than the younger paper manuscripts, which he rightfully explains by their being revised and corrected by intelligent pundits. This is the typical case of gaining a correct reading of an inaccessible archetype by way of emendation. This is what SKJÆRVØ writes about his manuscript J (pp. xxxvii-xxxviii):

1.1.2. *The Toyo Bunko Sanskrit manuscript J*

The most important complete Nepalese manuscript not used by Nobel is the one in the Tōyō Bunko Oriental Library, described in *Memoirs of the Research Department of the Toyo Bunko*, Tokyo, 1979, no. 6 (here: J[apan]). It is dated in samvat 701 = 1581.

Investigation of the relationship between this manuscript and the other Nepalese manuscripts used by Nobel and Bagchi, shows that J is the ancestor of the other Nepalese manuscripts, with the exception of G. Its relationship to G is unclear, however. They are both probably descended from a common ancestor, which, for most of the sutra, must be several generations removed. In the last part of the sutra (from approximately *Skt.*, p. 215), however, the almost complete agreement between G and J indicates that in this part, at least, they were copied from one and the same original.

Ms J clearly represents an archaic stage of the text. We can see this from the fact that it frequently preserves readings found in the Central Asian manuscripts. For instance, in 11.2-3, J has preserved the gerunds *prāvaritvā*, *pratiṣṭhāpayitvā*, and *praṇāmayitvā* (in IOL Kha. i.308 *prāvaritvā* and *praṇ[ā]mayitvā*), while the later manuscripts have *prāvṛtya*, *pratiṣṭhāpya*, and *praṇāmya*. The trend toward a revision is seen already in J, however, where the revised forms appear to have influenced the spelling of the older forms: J *pratiṣṭhāpyayitvā* and *praṇāmyayitvā*.

That the Sanskrit manuscripts A-GJKT are all closely related to one another is clear from the fact that they all, aside from minor differences, contain the same text, namely the version of the text current in Nepal (Nobel, *Skt.*, p. x). It was clear to Nobel that, of the manuscripts he used, G had a place apart. In spite of its being very corrupt, G “always contains the correct reading,” as indicated by the comparison with the Tibetan versions, while mss. A-F all represent a revised version of the text. Nobel also realized that mss. A-F ultimately derived from the same archetype, as they all have certain mistakes in common, that C and F (derived from a common ancestor, see *Skt.*, p. 102 n. 7) represent an older branch of this manuscript tradition than BDE, and that ms. A occupies an intermediate position between CF and BDE. The two Japanese manuscripts used by Bagchi are easily related to Nobel’s manuscripts: K is more closely related to C and T to A than to any other mss.

It is not easy to ascertain the exact relationship of J to mss. A-FKT (for a list of corruptions at various stages of the text see below). It is quite clear, however, that none of the readings of these manuscripts are older than those of J. In a few instances one or several manuscripts contain “correct” readings where J is obviously corrupt, but these are all to be explained as self-evident restorations and editorial changes rather than as preservation of old readings. An example is seen in 3.61, where J has *śrī-neka*, corrected to *śrī-teja* in mss. A-F; the combination of *śrī* and *teja* is so common that in this case the redactors had no difficulty recognizing the correct reading. Similarly, in 6.3.69, J has *rāja-nejasya* for *rāja-tejasya* (either with the *a* stem *teja-* seen in the CA mss. or with *sya* for *sā*, which is emended in CF to *rājanaisvary(y)asya*, but corrected in ABDE to *rāja-tejasā*. Other examples are: 3.74, where *jāti-śatā* was omitted in J before *jātiśahasra* but was reintroduced by the copyist. In 6.1.2 we find a mysterious J *tameteṃ* for *praṇamya*, reintroduced by the scribes of ABDE. In 11.10, JCF have *rājā bhadantasa* for **rājād antaśa*, while the redactors emended to the original wording (BDE). Such “correct” emendations are too rare, however, to enable us to determine whether the copyists had access to other old mss. containing more correct readings.

Occasionally words were left out by the scribe of J (or one of his predecessors) that are found in the later manuscripts. For an example see 3.65, where J does not have a word corresponding to Chinese, Tibetan,

and Khotanese “dry out!” The three syllables missing from the verse were filled ad sensum by **saṃtoṣaya* “satisfy!” in the direct descendent of J, which remained in F as *saṃtokhaya* (with typical Nepali *kh* for *ṣ*) but was further corrupted to *saṃstāraya* (AC) in another branch of the transmission, and this was finally “corrected” in the final Nepali recension to *saṃtāraya* (BDE). In 6.4.66 the scribe who wrote J by a lapsus wrote *satva-koṭi* for *buddha-koṭi* (Tib. *saṅs-rgyas*); CF preserve *satva*, while the redactors emended *satva* to *tathāgata*. Many other examples will be seen below.

Most importantly, however, unlike the old ms. G, mss. A-FKT have nowhere preserved passages missing in J, as, for instance, in 2.28 and 5.30-32 (“jump omissions,” see p. xxxi), 6.3.2-15 (omission of one page of original?), 8.39-44 (omission at end of page), 14.34-36 (jump omission), and elsewhere.

Several agreements between J and F prove that these two manuscripts are very closely related. Only J and F have preserved the original text in 6.2.35-36. Still more remarkable is the fact that some of the corrupt readings of F can be explained as misreadings of J, e.g., 8.28 F *vādhya* for J's *vānya* with the tail of a *t-* in the line above touching the *nya* of *vānya* making it look like *dhya*.

It is a matter of some surprise that neither Nobel nor any of the scholars who have worked on the Sanskrit text after him, with the exception of J. Brough, have attempted to establish a more exact stemma of the Nepalese manuscripts. In the stemma established by Brough (1954, p. 359) A and CF on one hand and BDE on the other share common ancestors. This cannot be correct, however; the evidence of Nobel's critical apparatus rather shows that A represents an earlier stage of the line of transmission leading to BDE. As a matter of fact, careful study of the variants in the apparatus reveals beyond doubt that the text of ms. F is older than that of mss. A-E: only F has preserved the original text of 6.2.35-36. Thus we are faced with the at first sight paradoxical fact that the most corrupt of the manuscripts contains the oldest text. Upon reflection, however, this is what we should expect; as a matter of fact, if the text is, seemingly, correct, surely it is because it has been corrected. Although I have not noticed any statement to this effect, it seems that Nobel at some point became, consciously or unconsciously, aware of this special position of ms.

F. Note, for instance, p. 8 n. 25, where he states, "Der Satz [2.28] ... fehlt in allen Handschriften (auch in F) ..." and similarly n. 37 "Da das Wort in F fehlt, ist anzunehmen, daß von den Redaktoren die Lücke falsch ausgefüllt worden ist." The collation of ms. J has confirmed the conclusion about ms. F, which I stated in my habilitation thesis (1983) before ms. J had come to my notice.

There was probably at least one manuscript between J and F, as the long passage missing in CF into which most of chapte+r 7 falls cannot be explained from J, where the passage is intact, and the beginning of the missing passage falls inside line 2 of fol. 29 recto.

The branch ABDE is independent of CF, as can be seen by numerous agreements between CF against ABDE, but most importantly by omissions in one branch not shared by the other: thus CF alone omit a long passage from 6.6.28 to 7.62 (Nob., pp. 102.2 n. 7 - 111.4 n. 5). Ms. A is not closely descended from J, however; the readings point to an incipient redaction between J and A. Finally, between A and BDE extensive redaction and correction took place (which means, of course, that these three manuscripts have no independent critical value). This final redaction must have taken place before the end of the 18th century (ms. B is dated 914 N.E. = 1794 C.E.).

I have quoted this long passage *in extenso* in order to illustrate how carefully the relationship between the various manuscripts used by an editor has to be studied. In this respect we can only admire the work by NOBEL and SKJÆRVØ. In the appendix, the first 6 pages of the *Vyāghrī-parivarta* are given in SKJÆRVØ's edition. As one can see, the text is not printed continuously but split up into small units consisting of individual sentences and stanzas entities, which are numbered consecutively. The critical apparatus and the comments can be found at the end of the individual units which is, though less satisfactory from the aesthetic point of view, the ideal solution for the scholar who wishes to read the text critically. The commentary is very detailed but still much shorter than NOBEL's because SKJÆRVØ did not have to repeat what is stated in NOBEL's footnotes. Preference is always given to the two palm leaf manuscripts G and J, in accordance with results of the stemmatic analysis of the paper manuscripts.

I now illustrate some textual problems by discussing the first four stanzas of the *Vyāghrīparivarta*. The first stanza reads (NOBEL, p. 203; SKJÆRVØ I, p. 329; S for SKJÆRVØ's readings):

*prajñaptam āsanam bhagavan^a niṣīda
jyeṣṭha śreṣṭha nṛṇāṃ^b varada variṣṭha mokṣāvaha |
paramāṃrtakathā visrjyantu^c nṛṇāṃ^d hitāya
bhavabandhanavipramukta^e ||*

a) *bhagava* S b) *nṛṇāṃ* S c) *visrjyatu* S d) *nṛṇāṃ* S e) °*muktaḥ* S (visarga in GJ)

The main problem is its metrical structure. Following the Tibetan translation, NOBEL and SKJÆRVØ print the text as a stanza.¹ In the earlier edition by NANJIO and IDZUMI (Kyoto 1931) it is printed as prose. NOBEL writes:

“The Tibetan renders the passage, which is obviously heavily corrupted and hyper-corrected, as a stanza. It seems that in fact it is rather a kind of solemn prose. How uncertain the text is can be seen from [the Chinese version of] I-tsing who has only the words ‘Oh Noble One, the seat is prepared. The Holy One should know what is appropriate.’” [Translation mine]

There is indeed no uniform metrical structure recognizable. However, the word order is rather unusual for a prose sentence with the predicate in the middle of the sentence and the isolated vocative *bhavabandhanavipramukta* (this is clearly preferable to SKJÆRVØ's nominative) at the end of the line. And is it really a coincidence that together with the preceding *nṛṇāṃ hitāya* this vocative forms a perfect *vasantatilaka* line – – – – – – – – – – ? The Tibetan translation has equivalents for all the Sanskrit terms. Even *gsung du gsol* for the predicate *visrjya(n)tu* (ungrammatical) or *visrja(n)* is a very aptly chosen translation. Nevertheless it remains an open question whether to print the passage as prose or verse.

EMMERICK's translation of the stanza runs as follows:

“The seat is ready. Be seated, Lord, supreme one, excellent, giver of boons to men, matchless, bringer of deliverance. May sermons on the supreme nectar be sent forth for the welfare of men, o you

1. *bhagava* in SKJÆRVØ's text seems to be a printing mistake for the vocative *bhagavan*.

who have been released from the bondage of existence.” (*op. cit.* p. 93)

The rendering “sermons on the supreme nectar” for *paramāṃṛtakathā(h)* is disputable. Other interpretations are also possible, such as the Tibetan “sermons [that are like] supreme nectar”.

The second stanza runs as follows (NOBEL, p. 203; SKJÆRVØ I, p. 329):

*ayam ṛṣivara kālāḥ prāptaḥ^a sattvā^b grasāra
śamadamaniratasya kṣāntivīryādhikasya |
smṛtimatiniratasya draṣṭum asmābhir asthīn^c
aparimitaguṇāśritasya^d tat sādhu ghaṭṭa^e ||*

a) *prāpta* S b) *satvā*° S c) **asmair* *asthīni* S d) °*śrītasya* S e) *vivaṇva* S (*tat*)
sānuvandhaḥ G, *tan syāthamuvandhaḥ* J; *de legs śoñ* (?) Tibetan)

The stanza is composed in the *mālinī* metre. In order to achieve a correct metrical structure we have to read the nominative *prāptaḥ* in the first line as *prāpta*, as does SKJÆRVØ. In the third line the correct Sanskrit form *asmābhir* spoils the metre. For that reason SKJÆRVØ emends it as **asmair*, a hybrid Sanskrit form¹ in analogy with *tair*. We do not know whether this was the original reading, but there can be no doubt that a metrically correct form should be chosen.

The last line is the most puzzling one. The caesura should be between °*śri*- and *tasya*, which is impossible. Moreover, the syllable *śri* has to be long. The Tibetan has *gnas gyur gyi* for the doubtful passage. I can hardly believe that this renders *āśritasya* for which I would have expected a form of the verb *rten pa*. However, I was unable to find a Sanskrit equivalent of *gnas gyur gyi* that suits both the metre and meaning, not to speak of the caesura. If I were requested to insert a suitable emendation of my own, I would have suggested *guṇābdhes tasya*. However, this is not a serious way to handle the textual problem. The final problem is the predicate. Here we have the manuscript readings of G: *tat sānuvadha*; J: *tat syāthamuvandhaḥ*. The Tibetan has *de legs śod* [v.l. *śoñ* and *śog*]. NOBEL emends *ghaṭṭa* from the form *ghāṭaya*, which occurs at a later place in the Ms. A-F., but this is in contradiction with the Tibetan. SKJÆRVØ emends

1. See F. Edgerton, *Buddhist Hybrid Sanskrit Grammar*, New Haven 1953, §§ 20.51 and 52.

the hypothetical form **vivaṇva* (Skt. *vivṛṇu*) from *va(n)dha* of GJ, which is also in contradiction with the Tibetan and, in my opinion, too complicated for Buddhist Hybrid Sanskrit. EDGERTON has nothing comparable in his list of present stem verb forms of the root *vr*. Again it is difficult to find a suitable word consisting of two long syllables that is attested as equivalent of *śod*.

EMMERICK's translation of the stanza runs as follows:

"This time, best of seers, has come, chief of excellent beings, for us to see the relics of him who delighted in calm and restraint, who excelled in patience and fortitude, who delighted in a mind of recollection, who was established in unlimited virtues. Tell this well."
(*op. cit.*, p. 93)

I would prefer to take *smṛti-mati*^o as *dvandva*, as does the Tibetan. Moreover, I am not convinced by "Tell this well" from the point of view of meaning. Apart from the unclear predicate, the Tibetan translation again corresponds to the Sanskrit text and is correct, very concise, and elegant.

This is the third stanza (NOBEL, p. 205; SKJÆRVØ I, p. 331):

*imāny asthīny āsan^a pravaragunagaṇāyuktasya sumater
damadhyānakṣāntipraviralatayotsāhayaśasaḥ |
kṛtvā^b bhūyo bhūyaḥ satatasamitaṃ^c sambodhau matimato
dṛḍhotsāhino^d dhṛtimataḥ^e sadā dānaniratasya^f ||*

a) *asthīniha* S b) *kṛto* c) *satatam iha sa* S d) *dṛḍhotsāho 'tīva* S e) *dhṛtimati* S f) *nirataḥ* S

The stanza is composed in the *śikharinī* metre. The first line contains two syllables in excess. In my opinion, the easiest and almost cogent solution is to delete *gaṇā*^o against all the manuscripts and the Tibetan translation (*tshogs ldan*). There are two reasons for this: First, *guṇa-gaṇa* is such a well-known stock term that a scribe might easily add *gaṇa*- even if it is not in his source. Second, the usage of *-āyuktasya* instead of the common *-yuktasya* arouses suspicion. If we delete the two syllables, the line becomes correct.

In the second line, *praviralatayā* can hardly be correct. The Tibetan has *dam pa mchog*. The closest Sanskrit correspondence would be **pravaraparamo*(*tsāhayaśasaḥ*). *Pravara* is almost there (*pravira*^o), and

°mo° is at least preserved in J. However, neither °lata° (G) nor °ladu° (J) are graphically close to °para°, as suggested by me.

In line c I would delete the syllables *sa sam°* before *bodhau* because they are not needed, they cannot be found in J, and without them the metre becomes correct. At the end of the line one could also read *mati-matā*, as agent of *krto*. However, the construction of the second half of the stanza remains unclear because of the doubtful middle section of line d.

The middle part of line d is difficult. The beginning (*dṛḍhotsāho*, confirmed by the Tibetan *spro brtan*) and the end (*sadā dānanirataḥ*, confirmed by the Tibetan *rtaḡ tu sbyin la dga' ba yin*) seems to be correct, at least metrically. In the middle, J read *triva | dhṛti-mati*. *Mati* is confirmed by the Tibetan *blo gros*, while *mos dang* is the equivalent of *triva | dhṛti*. None of the Sanskrit equivalents for *mos pa* given in the excellent dictionary by NEGI comes even close to these four syllables and the required metrical structure -- -- with a caesura after the two long syllables.

I am unable to construe and translate either the Sanskrit or the Tibetan text, and I refrain from quoting EMMERICK's translation because it is based on a still very doubtful text.

The last stanza to be discussed here runs as follows (NOBEL, p. 208; SKJÆRVØ I, p. 333):

na mama bhayam^a ihāsti nāpi śoko
vanavivare munisaṃstute vivikte |
paramasuvipulamahārthalābhād
hṛdayam idaṃ mama prahr̥ṣyatīva^b ||

a) *bhaya* S b) *saṃprahr̥ṣyatīha* S

The metre of the stanza is *puṣpitāgrā*. Fortunately, very little is to be corrected here. SKJÆRVØ's reading *bhaya* in line a is obviously a printing mistake for *bhayam*, as read by NOBEL. In line c, the seventh syllable has to be long. There are two options: either we read **parama-suvipulam*, as an adverb modifying the predicate in line d, or we read **parama-suvipulān*, as an adjective modifying *mahārthalābhād*.

EMMERICK's translation of the stanza reads:

"I have no fear here nor even anxiety in this opening in the forest, praised by seers, lonely. This heart of mine rejoices on account of the acquisition of supreme, vast, great benefits." (*op. cit.*, p. 95)

It is not very encouraging to see how many difficult, doubtful and obviously corrupt passages can be found on a few pages of a text edited in such a careful and considerate manner by two experts. What to say of such voluminous texts as *Mahāvastu* or *Lalitavistara*, where the linguistic demands are much greater? Or of a text such as the *Saddharmapuṇḍarīka*, which is attested in so many manuscripts, recensions, and translations? Or the time-consuming task of sifting through the other manuscripts of texts belonging to the group of the nine *dharma*s of Nepal? One of the outcomes of the conference and its proceedings should be a plan how to proceed in these cases and how to avoid the bad example given by the recent Indian reprint of Āryaśūra's *Jātakamālā*. My personal recommendation is to begin with shorter texts and select such works where the manuscript situation is not so complicated and discouraging. In no case should one shun the initial task of collecting the source material in its entirety, as it was done by NOBEL and SKJÆRVØ for the *Sūtra of Golden Light* or by HANISCH for his new edition of the *Jātakamālā*.

Occasionally, the situation is much less complicated. There is a considerable number of texts that are preserved only in a *codex unicus* or single manuscript: many manuscripts from Central Asia, Afghanistan, or Tibet, the famous Gilgit Manuscript, and even several texts from Nepal. This is an unfortunate situation if the quality of the manuscript is poor; it is a fortunate situation if the quality is excellent, as in the case of Śivasvāmin's *Kapphaṇābhyaṇḍaya*, edited by me three years ago.

To conclude, I give an example from the Gilgit Manuscript in order to demonstrate how cautious and careful one has to be. More than ten years ago a colleague at my institute was reading the famous legend of Viśvantara as preserved in the *Saṅghabhedavastu* of the *Mūlasarvāstivādinayavastu*. The text had been edited by the famous Italian scholar Ranie-ro GNOLI and his Indian colleague T. VENKATACHARYA. One day my colleague showed me a stanza where the Tibetan translators had seemingly omitted a proper name in their otherwise excellent translation and he asked me whether I had an explanation. This is the stanza (as contained in the edition):

bhavān khyātaḥ kṣititale sarvataḥ karuṇātmakaḥ |
yathā śibiḥ śruto nityaṃ tathā tvaṃ kartum arhasi ||

“You who are famous all over the world for your compassion
 should always act in such a manner as is known of [King] Śibi.”

Is there any reason to be suspicious about the wording of the stanza? At first sight it seems to be quite logical that, a Brahmin who requests something from King Viśvantara of the present age very skillfully refers to the generosity of King Śibi, who lived in the days of yore. Now consider the Tibetan translation:

khyod ni kun ster snying rje yi || bdag nyid can du sa stengs grags ||
ji ltar grags pa de bzhin du || khyod kyis rtag tu bya ba'i rigs ||

“You are known in the world as compassionate ‘all-giver’;
 you should always act in the manner you are famous for!”

It is clear that the Tibetan translators read **sarvadaḥ* instead of *sarvataḥ* and one has to admit that this results in a smoother construction. But why was the name Śibi omitted by the translators? The simple answer is: because it is not there. The Sanskrit text printed above is a ghost reading, and the translators did not omit anything of what they found in their manuscript. When I read the stanza I was immediately puzzled by the use of *śruta* in the sense of “famous” because this is attested only for the older period of the Sanskrit language. In the classical time one would have used *viśruto*. Then I felt that the construction of the second half of the stanza sounded clumsy. And how could a Brahmin at the time of Viśvantara know about a Bodhisattva who had lived in a different aeon? After these considerations I saw a very convenient solution of the problem. All we have to do is to read *yathāśi viśruto nityaṃ* “as you are always famous for” and the Sanskrit text is in perfect agreement with the Tibetan. Fortunately a few months later I had the opportunity to go to Rome and see photocopies of the manuscript used for the edition. To my greatest pleasure I found that the Gilgit Manuscript exactly reads what I had conjectured. One has to admit that the script is not so easy to read, but the comparison with the Tibetan should have aroused the suspicion of the editors and they should have checked it again. The most serious omission is the fact that the visarga of **śibiḥ* had tacitly been added. Had this been stated in the critical apparatus then even without consulting the manuscript I would

have known that my 'emendation' was in fact the reading of the manuscript. This is another demonstration of the high quality of many Tibetan translations of Indian works.

I hope to have illustrated by two examples what an enormous task it is to re-edit the Buddhist Sanskrit Texts in a manner that meets the standards of contemporary scholarship. This should not deter us, but it will be necessary to lay the burden on the shoulders of many specialists. We should also gratefully acknowledge that we have at our disposal many excellent new tools our predecessors could not even dream of.

It is my pleasure to thank Mrs. Astrid Lohöfer (Marburg) for reading the paper, correcting the English and making a number of very useful suggestions.

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Appendix

Pages 201–208 from Johannes NOBEL's edition and pages 329–334 from
SKJÆRVØ's edition of the *Suvarṇabhāṣottamasūtra*

sādaprāmodyena¹ dharmasrutigauraveṇa² ca³ sarvavyākaraṇanāmadheyāni⁴
pratilabdhāniti⁵ / syāt⁶ khalu punas te kuladevate 'nyā⁷ sā⁸ tena kālena tena
samayena vṛkṣadevatābhūt⁹ / naivam¹⁰ draṣṭavyam¹¹ / tat kasya hetoḥ / tvam¹²
abhūh¹³ kuladevate tena kālena tena samayena vṛkṣadevatā¹⁴ //
anena kuladevate paryāyenaivam¹⁵ veditavyam / yathā¹⁶ mayā saṃsāre 5
saṃsaratā¹⁷ bahavaḥ sattvāḥ¹⁸ paripācitā bodhau¹⁹ / ye²⁰ te sarve²¹ vyākaraṇa-
bhūmiḥ²² pratilapsyante 'nuttarāyām²³ samyaksambodhāv²⁴ iti²⁵ //
Iti Suvarṇabhāṣottamāt²⁶ sūtrendrarājā²⁷ Jalavāhanasya²⁸ matsyavaineya-
pūrvayoga-parivartaḥ²⁹ saptadaśamaḥ³⁰ //

XVIII. Vyāghri-parivarta

Punar³¹ aparaṃ kuladevate parahitārthāyātmaparityāgam³² api³³ bodhisat-
tvabhūtena³⁴ bhavitavyam³⁵ / tat katham³⁶ //

¹ B *pramodyena; C *prāsādaprā; G *prāsādaprāpnotena. ² C *vena. ³ ABCDEF om. ⁴ AD nāmadheyāni; G sarvvaiḥ(h gestrichen)rvyā. ⁵ C pratilaryāniti; F pratilamvāni // ⁶ G syād. ⁷ BDE anyā; G matsyā. ⁸ G mā. ⁹ C *bhut. ¹⁰ BDE *bhūn naiva (E *vam). ¹¹ G draṣṭamte // ¹² BDE hetos tvam; G heto // tvam. ¹³ C abhūt; F abhūh; G asi. ¹⁴ G *tābhūt // Richtig? Dann wäre vorher das verdächtige abhūh zu streichen. Vgl. auch S. 195, 4; 200, 5; 224, 9. ¹⁵ C *naiva; G paryāyannaivam. ¹⁶ D pathā. ¹⁷ C saṃsaratā; F nur saratā. ¹⁸ G satvā. ¹⁹ G *dha. ²⁰ G ya. ²¹ ABCDEF sarva. ²² ABCDEFG *mi. ²³ BDE / anutta; CF *rāyā; G nyanuttarasyām. ²⁴ BDE *dhau; G *dhor. ²⁵ BDE om.; C *buddhāv ita. ²⁶ ABDEF iti śrī-Suvarṇaprabhāṣāma (A *me); C *rūpaprabhāṣāma; G Suvarṇaprabhāṣotme. Vgl. S. 5, Anm. 21. ²⁷ AFG *rāje; BDE sūtrārāje; C sūtrendrarāje. ²⁸ G Jāla. ²⁹ ABCDEF ohne pūrvayoga, ferner *vartto; G matsaveneyapūrvvarogaparivarttaḥ. Tib. shon-byuḥ-ba 'frühere Geschichte'. Ebenso wird S. 125, 11 pūrvayoga im Tib. übersetzt; vgl. S. 125, Anm. 35. — Bei Dh. ist die Kapitelbezeichnung kürzer: Jalavāhanaśreṣṭhiputra-parivarta. ³⁰ A *śādaśaḥ; B dvādaśaḥ; DE nāmāśādaśaḥ; (C *daśamaḥ); F *śādaśaḥ. Tib. auch ohne nāma. ³¹ Zur Textgeschichte dieses Kapitels vgl. auch Einleitung S. XXXIIIff., wo besonders auf das Verhältnis unseres Sanskrittextes zur Version des Dharmakṣema näher eingegangen worden ist. Die Geschichte von der Tigerin findet sich auch sonst, so im 'dzañs-blun (Der Weise und der Thor. Aus dem Tib. übers. u. mit dem Originaltexte hrsg. von I. J. Schmidt. St. Petersburg 1845. Im folgenden ist dieses Werk mit WTh abgekürzt. — Dazu: Ergänzungen und Berichtigungen. Von Anton Schiefner. St. Petersburg 1852), in der Jātakamālā (The Jātakamālā. Ed. by H. Kern. Boston 1891) und im Divyāvadāna S. 477 ff. Die ersten beiden Versionen werden im folgenden gelegentlich zum Vergleich herangezogen. — Die eigentliche Erzählung beginnt erst S. 206, 10. Hinsichtlich Form und Inhalt der Einführung weicht unser Sanskrittext samt den Versionen Tib. I und II wesentlich von den Versionen des Dh. und des I-tsing ab. Sowohl bei Dh. als auch bei I-tsing wird in der äußeren Rahmenerzählung die Gottheit des Bodhi-Baumes genannt (der im Sanskrit stets die kuladevatā Bodhisattva-samuccayā entspricht), wie das auch in den vorangehenden Kapiteln der Fall war (vgl. S. 167, Anm. 20). Bei Dh. fehlt nun aber der erste Teil der weiteren einleitenden Erzählung (etwa bis S. 203, 14) gänzlich, und das dann Folgende hat eine wesentlich andere Form, weil im Gegensatz zum Sanskrit zunächst noch die Gottheit des Bodhi-Baumes beteiligt ist und erst etwas später Ānanda in die Erscheinung tritt, während im Sanskrit Ānanda schon gleich nach den zwei einführenden Zeilen die von Buddha angesprochene Person ist. I-tsing knüpft, was er auch

Divi¹ bhuvi ca² viṣṭavimalavipulavidhaguṇasatakiraṇo³ 'pratihatājñāna-darśanabalaparākramo⁴ bhagavān⁵ bhikṣusahasraparivṛtaḥ⁶ Pāñcāleṣu⁷ janapadeṣu⁸ janapadacārikām⁹ caramāṇo¹⁰ 'nyatamavanakhaṇḍam¹¹ anuprāpto¹² babbhūva¹³ / sa tatra dadarśa¹⁴ haritamṛdunilaśādvalatataavidhahakusumapra-
5 timaṇḍitaṁ¹⁵ prthivipradeśaṁ¹⁶ dṛṣṭvā¹⁷ ca bhagavān āyusmantam¹⁸ Ānandam
āmantrayate¹⁹ sma / śobhano²⁰ 'yam Ānanda²¹ prthivipradeśaḥ²² / asmiṃś cāsti

sonst zu tun pflegt, an den Inhalt des vorangehenden Kapitels an und gibt dadurch dem ganzen Textkomplex einen festeren Zusammenhang. Bei I-tsing folgt dann, allerdings mit einigen erheblichen Abweichungen, teils ausführlicher, teils kürzer (vgl. z. B. S. 203, Anm. 1) die Entsprechung zu unserem ausführlicheren Sanskrittext S. 202, 1 ff. — Die Geschichte wird zweimal vorgetragen, zunächst in Prosa mit eingestreuten Strophen und dann ganz in Versen mit inhaltlich erheblichen Abweichungen. Die ganz in Prosa abgefaßte Erzählung im WTh — tib. Text S. 19 ff., deutsche Übersetzung S. 22 ff. der Ausgabe — stimmt in weitem Ausmaße zu der ersten Version unseres Sanskrittextes, beginnend mit S. 206, 10. Im ganzen aber ist sie wesentlich kürzer und macht durchaus den Eindruck einer größeren Einfachheit und Ursprünglichkeit. Dieser tibetischen Version gegenüber stellt die Erzählung in unserem Sūtra entschieden eine Erweiterung und Ausschmückung im einzelnen dar. In den späteren Anmerkungen sind alle wesentlichen Abweichungen der Version des WTh gegenüber unserem Text vermerkt. Die Version in der Jātakamālā (S. 3 ff.) ist völlig anderer Art. Es handelt sich um ganz andere Personen, die nicht mit Namen genannt werden, um den Bodhisattva und seinen Schüler. Der Bodhisattva opfert sich der hungrigen Tigerin; der Schüler sucht den Bodhisattva und muß feststellen, daß die Tigerin ihn gefressen hat. Es folgt die Klage des Schülers und eine abschließende Strophe des Inhalts, daß Götter, Halbgötter usw. Kränze, Gewänder und andere Dinge auf die Gebeine des Bodhisattva werfen. Der eigentliche Kern der Erzählung, die Opferung selbst, stimmt in dieser Version mit der zweiten, metrischen Fassung unseres Sanskrittextes überein (vgl. S. 235, Anm. 3), die vorangehenden Strophen dagegen haben auch Anklänge an die Strophen, die in unserem Sūtra der Prosa-Version beigegeben sind (vgl. z. B. S. 210, Anm. 35). Im ganzen ist die Erzählung in der Jātakamālā, verglichen mit den Versionen im WTh und in unserem Sūtra schlecht motiviert und hinterläßt einen recht dürftigen Eindruck. — Die mongolische Übersetzung der tib. Version des WTh und die mongolische Übersetzung der Version des I-tsing (zum Goldglanz-Sūtra) finden sich nebst deutscher Übertragung in I. J. Schmidt's Grammatik der Mongolischen Sprache. St. Petersburg 1831. S. 192 ff.; S. 142 ff. ²³ C parahitā²⁴; D nur hitāthāyātma²⁵; G 'hitāmaparityāga. ²⁶ C apī; G pari. ²⁷ B 'bhutena; G 'satva(h gestrichen)bhū²⁸.

²⁹ G om. ³⁰ G 'tha. Dahinter in ABCDEF idam.

¹ Dieser erste Abschnitt hat einen kāvya-artigen Charakter. ² A bhuvi va; C tuvi ca. ³ ABCDE viṣṭavipulavimalavidha(D dhū)gu⁴, F vimṭtavipravimara-vividhaguṇasata⁵; G viṣṭavimala⁶. ⁴ C 'prārākramo; G aprati⁷kramā. — Das Tib. faßt jñānadarśana einerseits und balaparākrama andererseits zusammen. ⁵ ACF 'vām.

⁶ A bhikṣusahasraparita(dar.: 2)vr̥(1)h; BDEF bhikṣusahasra⁸; G 'vṛttaḥ. Tib. wie oben. In ABCDEF (nicht in G und im Tib.) dahinter pañcavidhacaḥṣu(ACF kṣu)prāptaḥ.

⁷ ACF pa⁹; G pañcauleṣu. Tib. lña-len; vgl. zu dieser Wiedergabe Nachr. v. d. Ges. d. Wiss. zu Göttingen. Phil.-hist. Kl. 1931, S. 331. ⁸ C janapadeṣu janapadesu; D 'padepu.

⁹ G 'kā. ¹⁰ G caranācaramāno. ¹¹ AF 'nyatame vana¹²; G 'nyattaravamaḥṇḍam. ¹² G 'pta. ¹³ C babhūva; F babbhūva // ¹⁴ B dadarśa. — Das Tib.

übersetzt hier (und an anderen Stellen, z. B. 204, 6f.) sowohl dieses dadarśa wie das folgende dṛṣṭvā, also anders als S. 191, 1 f. Abweichend ist ferner, daß dadarśa und dṛṣṭvā an dieser Stelle mit Formen von gziḡs-pa wiedergegeben werden, während an der früheren Stelle und sonst mthoṇ-ba gebraucht wird. Vgl. S. 191, Anm. 4. ¹⁵ BDE ohne tala; G 'śādvala¹⁶. ¹⁶ C prthivi¹⁷; G 'saṃ. ¹⁷ CF dṛṣṭā. ¹⁸ G āyusmantam. ¹⁹ ACF 'yati. ²⁰ ABCDEF

bharāṇo; G sobhano. Tib. mdzes-ste, dem śobhana entspricht ²¹ G Ānanda. ²² G 'saṃ.

XVIII. Vyāghri-parivarta

203

kathādhiṣṭhānasamjñā / tad etarhi¹ tathāgatasyāsanam prajñāpaya² / tatas³
tena bhagavata ājñayā āsanam⁴ prajñaptam⁵ / prajñāpya⁶ ca bhagavantam
etad avocat //

prajñaptam⁷ āsanam bhagavan niṣīda
jyeṣṭha⁸ śreṣṭha⁹ nr̥ṇām¹⁰ varada variṣṭha¹¹ mokṣāvaha¹² / 5
paramāmṛtakathā¹³ viśr̥jyantu¹⁴ nr̥ṇām¹⁵ hitāya¹⁶
bhavabandhanavipramukta¹⁷ // 1

Atha bhagavāms tasminn āsane¹⁸ niṣadya bhikṣūn¹⁹ āmantrayāmāsa²⁰ /
icchatha yūyam bhikṣavo duṣkarakāriṇo²¹ bodhisattvasya²² śarirāṇi draṣṭum²³ // 10
evam²⁴ ukte bhikṣavo²⁵ bhagavantam etad avocan²⁶ //
ayam²⁷ ṛṣivara²⁸ kālaḥ prāptaḥ²⁹ sattvāgrasāra³⁰
śamadamaniratasya³¹ kṣāntiviryādhikasya³² /
smṛtimatiniratasya³³ draṣṭum³⁴ asmābhir asthiny³⁵
aparimitaguṇāśritasya³⁶ tat sādhu ghaṭṭa³⁷ // 2

¹ Die Stelle in ACF asmiṃ cāsmikasthānaniṣṭhā sam(F sa)jñāyan(F yen)te etarhi; BDE asminnāsmikasthānaniṣṭhā samhā(D samdhā)yate; G asmiṃś cāpi kathādhiṣṭhānasamjñā tad etarhi. Die Lesarten von ABCDEF beruhen auf Redaktorenkorrektur, wahrscheinlich asmiṃś cāsmika(?)sthānacinhā samjñāyante. Tib. 'di-na gdam-gyi gnas-kyi mts'an-ma yod-kyis 'weil hier das Merkmal der Stätte der Erzählung vorhanden ist'. Bei I-tsing ist der Satz śobhano... samjñā nicht vorhanden. ² G prajñaptaḥ // ³ G tatsa. ⁴ ABCDEF ājñāyāsana(C ta)ṃ; G bhagavatājñayā āsanam. ⁵ BDE parijñā; G °jñā°. ⁶ G prajñāyā.

⁷ G prajñām. — Das Tib. gibt die offenbar stark verderbte und überkorrigierte Stelle in der Form einer Strophe. In Wirklichkeit handelt es sich doch wohl eher um feierliche Prosa. Wie unsicher der Text ist, zeigt I-tsing, der statt der angeblichen Strophe bloß die Worte hat 世尊其座敷訖唯聖知時 (Tib. III: bcom-ldan-'das gdan bsams lags-na / 'phags-pas dus mkhyen-bar mdzad-du gsol) 'Erhabener, der Sitz ist hergerichtet. Der Heilige möge nun wissen, (was an der) Zeit (ist)'. ⁸ G om. ⁹ A jeṣṭha śreṣṭha; BE jyeṣṭha śreṣṭha; C jeṣṭha śraṣṭa; D śriṣṭa. ¹⁰ BDE nr̥ṇām. ¹¹ AC °ṣṭa. ¹² ABCDEF °kṣa; G mokṣāva. ¹³ ABCDEG paramāmṛta(G tta)kathām. (F °thā.) ¹⁴ ABCDEF nur viśr̥ja; G viśr̥jyantu. Unsicher. Inhaltlich einfacher, aber textkritisch schwieriger ist °kathām viśr̥ja. ¹⁵ G nr̥ṇām.

¹⁶ G hetāya. ¹⁷ ABCDEF bhagavan(C vaṃ)nidhanaviprayuktaḥ(C ktā); G bhavanavanavipramuktaḥ // Vgl. Mvy. 397 'vipramuktaḥ skandhebhyaḥ 'phuṇ-po-dag-las rab-tu rnam-par grol-ba'. ¹⁸ G āsane. ¹⁹ CD bhikṣuṇ; G bhikṣūmbhan. ²⁰ ABCDEF °traya(D ye)te sma // ²¹ AF °kāri(F ni)kāpām; BCDE °kāriṇām; G °ṇa. ²² ABCDEF °tvānām. Im Tib. Singular wie in G. ²³ D °ṣṭu; G °ṣṭa // ²⁴ C evaṃm. ²⁵ B °kṣuvo. ²⁶ CFG avocat //

²⁷ In den Handschriften ist das Folgende so verderbt, daß die ursprüngliche Mālini-Strophe nicht mehr zu erkennen ist. I-tsing, der die Str. nicht hat (vgl. auch oben, Anm. 1), verbindet das Vorgehende mit dem Folgenden in dieser Weise: 'Dann setzte sich der Erhabene auf diesen Sitz nieder, und mit aufgerichtetem Körper und rechter Konzentration sprach er zu den Bhikṣus: „Möchtet ihr die Gebeine des Bodhisattva sehen, der früher einmal schwer zu Tuendes getan hat?“. Die Bhikṣus sagten: „Wir möchten sie sehen“. Hierauf legte der Erhabene seine Hand ... auf die Erde'. Vgl. auch S. 204, Anm. 1.

²⁸ BDE °rah; F ayam rikhivara; G ṛṣi vira. ²⁹ F kalaprāptaḥ; Metrisch °pta. ³⁰ ABCDEF satvārtha(AF rtham)sāra; G satvāgrasāsāra. ³¹ ABCDEF samadvayaniratasya; G sama°. ³² ABCDEF om. ³³ ABCDEF om. ³⁴ G °ṣṭum. ³⁵ BF asthiny; D asthiṣ. ³⁶ ABCDEF aparimi(F yi)tagunaśri(C śri)tasya {B statt tasya nur tat}. Die Silbe śri ist metrisch als Länge (vgl. C) behandelt. ³⁷ Zweifelhaft.

atha bhagavān sahasrārācakraṇavilikhitalena¹ sphālitanavakamalakoma-
lena² pāṇinā dharāṇitalaṃ³ jaghāna⁴ / vyāghātāmātreṇa⁵ ca⁶ ṣaḍvikāraṃ⁷
pṛthivī pracāla⁸ / maṇikanakaraṇatavikṛtaṃ⁹ ca stūpaṃ¹⁰ tato 'bhyujjagāma'¹¹ /
atha bhagavān āyusmantam Ānandaṃ¹² āmantrayate sma / vighaṭṭay-Ānan-
5 demaṃ¹³ stūpaṃ¹⁴ / athāyusmān Ānando¹⁵ bhagavataḥ¹⁶ pratiśrutya taṃ¹⁷
stūpaṃ¹⁸ vighaṭṭayāmāsa¹⁹ / sa²⁰ tatra dadarśa kanakavibhūtimānimuktāsaṃ-
cchāditaṃ²¹ hiraṇyamayaṃ samudgakaṃ²² dṛṣṭvā²³ ca²⁴ bhagavantam etad avo-
cat / hiraṇyamayaṃ²⁵ bhagavan²⁶ samudgakaṃ²⁷ samuddhṛtam²⁸ / bhagavān

A sādhuṭghaṭṭaya; BDE sādhu(D dhū)ṭaghāṭaya; CF sādhuḥ(F eher dyā)ṭaya; G sānu-
vandhaḥ // Tib. I Bl. deutlich legs ṣoñ 'räume gut weg (Steine Erde usw.)!'. Tib. I Hs. legs
ṣod nur Schreibfehler für legs ṣoñ. Tib. II Hs. legs ṣog, das an sich 'brich gut auf!' bedeuten
könnte, ist wohl auch nur Schreibfehler. — Im übrigen stimmt die tib. Übersetzung der
Strophe genau zum Sanskrit.

¹ ABCDE sahasrārācakraṇavilikhitala(C re)na; F *cakravavilikhitalena; G
sārathacaraṇavilikhitalena. Tib.: ḥabs-kyi (I Bl. phyag-gi) mthil 'khor-lo rtsib ston-gi
ri-mo can 'die Fußfläche (Tib. I Bl. aber 'die Handfläche'), die die Zeichnung des tausend-
speichigen Rades hatte'. Vgl. Mvy. 264 'cakrāṅkitahastapāda', ferner Fr. Weller, Dharmasaṃ-
graha (1923) S. 35, 1. Geht man vom Tib. aus, so bereitet die Stellung von caraṇa und dessen
Trennung von talena in den Handschriften Schwierigkeiten, da unbedingt sahasrārācakraṇa-
vikhitarāṇatalena erwartet werden müßte. Da weiter nach dem Tib. das gleich folgende pāṇinā
auf einer Stufe mit *caraṇatalena steht und sphālita⁶ auf pāṇinā bezogen wird, so wäre hinter
*komalena noch ca zu erwarten; außerdem fällt der recht ungleichmäßige Bau der Attribute
zu 'Fuß' und 'Hand' auf. Dazu kommt noch die inhaltliche Schwierigkeit: die Nebeneinander-
stellung von 'mit dem Fuße' und 'mit der Hand' ist in diesem Zusammenhange im höchsten
Grade unwahrscheinlich. Der Redaktor von Tib. I Bl. hat die Schwierigkeit empfunden und
durch die Korrektur des Wortes ḥabs in phyag verdeckt. Ich glaube daher, daß caraṇa später
eingefügt und zwar an falscher Stelle eingefügt worden ist. In I-tsing's Version ist nur von der
Hand die Rede. Ganz anders Dh.: 爾時世尊即現神足. 神足力故令此大地
六種震動 'Der Erhabene äußerte darauf einen Zauberspruch (神足 ṛddhipāda; bemerkens-
wert, daß das Wort pāda hier erscheint, wenn auch in völlig anderer Bedeutung); durch die
Kraft des Zauberspruches ließ er die große Erde in sechsfacher Weise erbeben.' Diese Ver-
schiedenheit der Auffassungen läßt auf eine alte Verderbnis des Textes schließen. — Zu Dh.
beachte auch S. 201, Anm. 31.

² ABDEF sphālitanava⁰; C stā(?)lita⁰; G sph(?)ṭita⁰. ³ BDEG dharāṇi⁰; C
dharāṇitara. ⁴ C jaghāṇam; G (+) jaghāṇātyāptatāmātreṇa ca ṣaḍvikāraṃ usw.

⁵ C *na; F *ne. ⁶ ABCDEF om. ⁷ BD ṣad⁰; C ṣaḍvikāraṃ. ⁸ ABCDEF
nur cacāla (BCEF *ra); G pracālaḥ // ⁹ A maṇikenaka⁰; C maṇikanaka⁰; F
maṇikenakarajataṇvīkṛṇ. ¹⁰ D sbhūpaṃ; G *vikṛtaṇ camtūryaṃ. ¹¹ A tato
tyujjagāma; C tato bhyuparjagāma; D tato bhyajjagāma; F tejo bhyujjagāma // G tato bhyuṅga-
jagāmaḥ // ¹² A āyusmānandam; C bhagavān āyusmānandram. ¹³ B *ma;
C *yānandremaṇ; G vidyaṭamānaṃdeva. ¹⁴ D sbhūpaṃ; G stu⁰. ¹⁵ C Ānandro;
G *nda. ¹⁶ AC *te; F *ta. Tib.: bcom-lan-'das-kyi ltaṇ mñan-nas. Vgl. Mvy. 6317
'bhagavataḥ pratiśrutya bcom-lan-'das-kyi ltaṇ nān-nas'. ¹⁷ ABCDEF om. ¹⁸ D
sbhūpaṃ. ¹⁹ B vi⁰; G vighāṭayasi // ²⁰ BDE om. ²¹ ABCDEF kanakaviṣṭa-
muktāsaṃcchāḍ⁰; G *vibhūtamānimuttamāsaṃcchāḍ⁰. ²² ABCDEF samudrakam.

²³ C dṛṣṭā. ²⁴ G om. Tib. vorhanden. ²⁵ ABCDEF bharaṇa(C na, dar.: ~)-
mayam; in G fehlt die Stelle von hier bis uvāca. ²⁶ C *vaṃ.

²⁷ A samuṅgaṭaḥ; BCDEF samudgataḥ. ²⁸ BDE *ṭaḥ; C om. (F wie oben.) Tib.
dafür mchis-so 'ist vorhanden'. Verderbt?

uvāca¹ / saptaita samudgakāḥ² / sarve³ udghāṭyantām id⁴ / tathā⁵ ca⁶
 sarvān⁷ udghāṭayāmāsa⁸ / sa⁹ tatra dadarśa¹⁰ himakumudasadrśavarṇāny
 asthīni¹¹ dr̥ṣṭvā¹² ca bhagavantam etad avocat / bhagavann¹³ asthīny¹⁴ upalak-
 ṣyante¹⁵ / bhagavān uvāca¹⁶ / āṇiyantām¹⁷ Ānanda¹⁸ mahāpuruṣasyāsthīni¹⁹ /
 athāyusmān²⁰ Ānandas²¹ tāny²² asthīny²³ ādāya²⁴ bhagavate Buddhāyopanā-
 mayāmāsa²⁵ / bhagavāms cāsthīni gṛhītvā²⁶ saṃghasya²⁷ purataḥ²⁸ saṃnyasyo-
 vāca²⁹ //

imāny³⁰ asthīny āsan³¹ pravaragunaṇāyuktasya³² sumater³³

damadhyānakṣāntipraviralatayotsāhayaśasaḥ /

kṛtvā³⁴ bhūyo bhūyaḥ³⁵ satatasamitam sambodhau³⁶ matimato³⁷

dr̥ḥotsāhino³⁸ dhṛtimataḥ³⁹ sadā dānaniratasya⁴⁰ // 3

10

¹ S. vorher Anm. 25. ² ABCDEF samudbhavāḥ; G sapteti mudgakāḥ // Bei Dh. und I-tsing handelt es sich nicht um sieben Behälter, sondern nur um einen einzigen 'Sieben-Juwelen-Behälter 七寶函'. Es ist klar, daß unser Sanskrittext demgegenüber eine Erweiterung darstellt, vielleicht auf Grund eines Mißverständnisses. Die Siebenzahl hängt vielleicht damit zusammen, daß bei Dh. und I-tsing später von sieben Tigerjungen die Rede ist. Vgl. S. 208, Anm. 18.

³ AF sarvve; G für sarve: sarvve samudgakāḥ // sarvve. Tib. wie oben. ⁴ ABCDF uddā(C ddhā)hān(BD hām)tagāminah; E uddāṭhahāntagāminah; G ut(t mit Virāma eingefügt)ghādyatān iti // Tib. phyē žig. Korrektur nicht sicher. ⁵ ABCDE tadā, liegt näher; doch Tib. mit G tathā. ⁶ 7 ABCDEFG om. Nach dem Tib. ergänzt. ⁸ A utghā⁹; D udghāṭa⁹, wohl aus uddāṭa⁹ korrigiert; G udghāṭa⁹. ⁹ BDE om. ¹⁰ D dadarśa na. ¹¹ ABCDEF himakumu(F su)dasadrśāny asthīni (C ōni); G vāṇpāny⁹. Tib. wie oben. ¹² CG dr̥ṣṭā. ¹³ C vān. ¹⁴ G bhagavantasthīny. ¹⁵ C ūpa⁹.

¹⁶ ABCDEF āha. ¹⁷ ABCDEF āni(CF ani)yatām; G ānyatām. ¹⁸ Ānandra. ¹⁹ C ōsthīni. ²⁰ G (+) āyusmānanda. ²¹ BCDE Ānanda. ²² BDE tāni. ²³ BDE ōni. ²⁴ D nur āya. ²⁵ D buddhāpanāma⁹; E buddho-pānāma⁹; G bhagavatāyudyonopamayāmāsa // ²⁶ C gṛhītvā. ²⁷ G eher saṃdyasya. ²⁸ C ta. ²⁹ ABDEF saṃsthāpyovāca(AB caḥ); C sthāpyovāca, darunter ein Zeichen, wohl wegen des fehlenden saṃ; G sanyasovāca //

³⁰ Das Folgende ist textlich recht unsicher und nicht ursprünglich, wie Dh.'s stark abweichende Version zeigt. I-tsing hat zwar eine Strophe, doch ist die Übertragung sehr frei: 菩薩勝德相應慧勇猛精勤六度圓常修不息爲菩提不捨堅固心無倦 (Tib. III: byañ-chub-sems-dpa yon-tan mchog ldan blo / rab dpa brtson-pas pha-rol phyin drug rdzogs / rtag sgom byañ-chub phyir ni rgyun 'chad med / btañ-sñoms che brtan [Hs. unrichtig bstan] sems-la nal-ba med /) '(Seine) Weisheit war verbunden mit den hervorragenden Eigenschaften des Bodhisattva. Mit den Anstrengungen des Helden sind die sechs Pāramitās vollendet. Immerdar übte er sich ohne Unterlaß für die Erleuchtung. Er ließ nicht ab von seinem festen Sinn und zeigte dabei keine Ermüdung'. Den Eindruck eines schon früh verderbten Textes erwecken auch das Tib. und besonders die Tatsache, daß (obschon inhaltlich kaum abweichend) Tib. II gegenüber Tib. I viel stärker verändert ist, als das gewöhnlich der Fall zu sein pflegt.

³¹ Statt asthīny āsan in ABCDEF asthīni mahā, in G asthīny āha. Im Tib. steht mahā aber nicht; die Korrektur ist ganz unsicher, könnte jedoch yin entsprechen, das in Tib. I am Ende der Strophe steht.

³² ABCDE pravara(A la)guṇāmuktasya; F pravagunaṇāmuktasa; G pravaragunaṇapoyu⁹. Tib. wie oben. ³³ ABDE samanta; C mati; F manta.

³⁴ Besonders die Mitte dunkel. ABDE kṣāntipravi(D ti)ca(B ba)ladrumotsāhayaśasaḥ saṃskṛto; C kṣāntipravi / caladrumotsāhayaśasaḥ saṃskṛto; F kṣāntipravicaladrumotsāhayaśasaḥ saṃskṛto; G deyadhyānakṣāntipraviralatayotsāhayaśasaḥ // tato. Statt des unverständlichen praviralatayo⁹ würde Tib. I (dam-pa mchog, Tib. II aber dam-pa-ste) etwa pravaraparamo⁹

- tato bhagavān¹ bhikṣūn āmantrayāmāsa² / vandata³ bhikṣavo⁴ bodhisat-
tvaśarīrāṇi⁵ śīlaguṇaparivāsītāni⁶ paramadurlabhadarśanāni⁷ punyakṣetra-
bhūtāni⁸ / tatas te bhikṣavaḥ kṛtakarapuṭā⁹ āvarjitamanasas¹⁰ tāni śarīrāṇi¹¹
mūrdhnā¹² vandante sma¹³ //
- 5 athāyusmān Ānandaḥ¹⁴ kṛtakarapuṭo¹⁵ bhagavantam etad avocat / bhaga-
vāms¹⁶ tathāgataḥ¹⁷ sarvalokābhyudgataḥ¹⁸ sarvasattvair¹⁹ namaskṛtaḥ²⁰ / tat
katham tathāgata evaitāny²¹ asthīni namasyate / atha bhagavān²² āyusman-
tam²³ Ānandam²⁴ etad avocat /²⁵ ebhir Ānandāsthībhir²⁶ mayaivaṃ²⁷ kṣipram
anuttarā samyaksambodhir²⁸ abhisambuddheti²⁹ //
- 10 Bhūtapūrvam³⁰ Ānandātite³¹ 'dhvany³² anekadhanadhānyavāhanabalopa-
panno³³ 'pratihatābalaparākramo³⁴ Mahāratho³⁵ nāma rājābhūt³⁶ / tasya deva-
kumārasadīśās³⁷ trayāḥ³⁸ putrā babhūvuḥ³⁹ / Mahāprajādo⁴⁰ Mahādeva⁴¹
Mahāsattvaś ca⁴² //

genügen. Wahrscheinlich ist aber der Text verderbt; auch scheint yaśas schon das Produkt einer Verderbnis zu sein. ³⁵ CF (nur ein) bhū[ī]yaḥ; G bhūyo bhūyaḥ //

³⁶ ABCDEF satata(C tam)samitam bodhau; G satatam ihatse bodho. Tib. I byaṇ-chub 'di-la, dem iha sambodhau (nach G) entspricht. Doch fehlt dann vor sambodhau eine Silbe. Tib. II hat statt 'di-la: 'di ni. ³⁷ F matito; G 'matām // ³⁸ G dṛghotsāhotiva.

³⁹ BDE 'mataḥ; G dhṛtīm // darauf weiter: vandata (S. 206, 1); das Übrige fehlt. Auch diese Zeile ist wohl lückenhaft und nicht in Ordnung, stimmt aber inhaltlich mit Tib. I überein. ⁴⁰ In C das zweite dā hinzugefügt.

¹ C 'vām. ² BDE bhikṣusamgham āmantra; C bhikṣuṇ āmantra. ³ BDE vandataḥ; C vandante. ⁴ B bhikṣuvo; C vo später hinzugefügt. ⁵ C 'sarīrāṇi. ⁶ ABCDEF ohne pari; G 'vāśi. Tib. auch pari. ⁷ C 'darsitāni. ⁸ C 'bhu. ⁹ CG 'iā. (F 'iā.) ¹⁰ ABCDEFG 'saḥ / ¹¹ C 'rī. ¹² B mūrdhā. ¹³ G nur vandan // ¹⁴ C 'draḥ; G nur nandaḥ. ¹⁵ CF 'puto; D 'pūto. ¹⁶ ABCDEF 'vān; G 'vās. ¹⁷ AF dafür: atitānām apratyutpanna; BCDE ati(C ati)tānāgatapratyutpanna. Tib. wie G. ¹⁸ Tib. mñon-par 'phags-pa. Vgl. Mvy. 6388 'abhyudgataḥ mñon-par 'phags-pa. Ferner Mahāv. II, 356, 19: sarvaloka-abhyudgataṭam anuprāptaḥ.

¹⁹ C 'tvai; G 'tva. ²⁰ G 'maḥkṛ. ²¹ G eve. ²² G bhagavatāvān. ²³ C 'māntam. ²⁴ C Ānandram. ²⁵ In ABCDE darauf: vandani(C ni)yāni(BDE ni i, C na?)māny(BDE ni)asthīny(BDE ni) Ānanda / tat kasya hetor; F vandaniyāny asthīny Ānanda // tat kasye hetor abhir Ānandāsthībhir usw. Tib. wie oben.

²⁶ ABDE Ānanda asthībhir; C Ānandāsthitir; G nur 'sthitī. ²⁷ C macai(wohl verbessert in yai)vam. ²⁸ G sammyaksambodhom. ²⁹ C 'sabuddheti. ³⁰ Die Erzählung im WTh (vgl. S. 201, Anm. 31) beginnt an dieser Stelle. ³¹ C 'tite; G 'titi. ³² G 'ni.

³³ D anedhanadhā; G 'nnaḥ // Im Tib. fehlt dhanadhānya. Wahrscheinlich liegt Textverderbnis vor, da Dh.'s Vorlage anders las. Dies und das nächste Kompositum lauten bei Dh.: 修行善法善治國土無有怨敵 'Er übte den guten Dharma, regierte in guter Weise das Land und hatte keine Widersacher und Feinde'. ³⁴ C 'patihata; G apra.

³⁵ Tib. śiñ-rta chen-po. Nur dies eine Name wird bei I-tsing übersetzt (大車), die Namen der Söhne werden hier lautlich wiedergegeben: 摩訶波[那]羅 摩訶提婆 摩訶薩埵 dazu Tib. III genau wie Tib. I, also übersetzt. Bei Dh. wird auch der Name des Vaters lautlich gegeben: 摩訶羅陀; die übrigen Namen wie bei I-tsing. Vgl. S. 225, Anm. 26 und 32.

³⁶ G 'bhūta // ³⁷ C devakumāla; G 'māraḥ sa. ³⁸ C traya. ³⁹ C babhūvaḥ. ⁴⁰ BDE 'prajāda; C 'prajāda. ⁴¹ BCDE 'deva.

⁴² AF mahāsattvavāpś ceti; BDE mahāsattvāḥ ceti; C mahāsattva vāceti. Die Übersetzung von Mahāsattva ist in Tib. I sems-can chen-po, in Tib. II sñiñ-stobs chen-po (vgl. Mvy. 4550 'sattva sñiñ-stobs'). Bei der Wiedergabe der anderen Namen stimmen beide tib. Versionen überein. Der erste Sohn heißt sgra chen-po, der zweite lha chen-po. Vgl. Anm. 35.

XVIII. Vyāghri-parivarta

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atha rājā kriḍanārtham¹ udyānabhūmim² abhiniṣkramate³ / te ca kumārās⁴
 tasyodyānasya guṇānurādhitayā⁵ kusumalolatayā⁶ ca itas tato 'nuvicaramāṇā⁷
 mahādvādaśavanagulmaṃ⁸ praviviśuḥ⁹ / tataḥ¹⁰ prasrteṣu¹¹ rājanputreṣu¹²
 kumāropasthāyaka¹³ anyonyam¹⁴ prasrta¹⁵ babbhūvuḥ¹⁶ / rājakumārotsrṣṭāḥ¹⁷ /
 udyānamahatyām¹⁸ ārakṣitāyām¹⁹ dvādaśavanagulmaṃ²⁰ praviṣṭāḥ²¹ / atha⁵
 Mahāprajāpado²² bhrātṛdvayam²³ uvāca / bhīr me²⁴ hrdayasyāviśate²⁵ / āgaccha
 mā vayam²⁶ ihaiva²⁷ śvapadair²⁸ vināśam²⁹ āpadyema³⁰ / Mahādeva³¹ uvāca /
 na me bhayam asty³² api tv³³ iṣṭajanaviyogād³⁴ dhīr³⁵ me³⁶ hrdaye³⁷ pravartate /
 Mahāsattva uvāca³⁸ //

¹ BDE kriḍārtham.² ABCDEF nur udyānam. Tib. wie oben.³ G obhini-

krāmata // In ABCDEF dahinter sma.

⁴ C rā. — Die folgende Stelle ist in der Version

WTh (S. 201, Anm. 31) nicht vorhanden; hier folgt vielmehr gleich S. 208, 5 ff.

⁵ Dguṇān(Virāma)rādhitayā; G nurodhi⁹.⁶ CF lalayā; G tayās.⁷ ACF mānā;

G bhuvi caramāno, das Tib. hat aber bhuvi nicht.

⁸ A gulma; C gutma; BDE mahā-

gulmanibidam nikunjam; G madādvādaśavanagunai. Tib. wie oben.

⁹ G suḥ //¹⁰ ABCDEF teṣu; G tatra. Tib. dies und das Nächste wie oben.¹¹ C prasrta; G prasta-

staptesu. Tib. don-ba, ebenso wie das gleich folgende prasrta.

¹² ABCDEF om.; G rājā⁹.¹³ G kumārau (dann getilgt: dhitayā kusumalolatayās ca //, worauf:) pasthāyakaḥ.¹⁴ ABDEF nya; C nye.¹⁵ C prasrta.¹⁶ C vaḥ.¹⁷ ABDE ṣṭā; C

rājāṣṭā; G rājakumāros(dann getilgt: taṣṭā //

¹⁸ C tyam; F mahabhyām; G tyām.

Eine etwas ungewöhnliche Ausdrucksweise. Tib. syed-mos-tsal chen-po 'großer Park'.

¹⁹ ABCDEF alakṣitāyām (A yān, B yam); G parirakṣitoyām, doch wird im Tib. pari

mit yon-su übersetzt, während hier kun-tu steht, das auch sonst ā- vertritt. Vgl. Anm. 21.

²⁰ C vanagutma; G lma.²¹ ABCDEF pravivi(C vi)śuḥ; G ṣṭāḥ // — Bei Dh. ist das Vorgehende viel kürzer er-

zählt. Weder wird der König noch werden die Diener der Prinzen (kumāropasthāyaka) er-

wähnt; wir hören vielmehr nur, daß die drei Prinzen in den Parken (諸園林) herumwanderten,

sich alles ansahen und allmählich in einen großen Bambuswald kamen, wo sie ausruhten. Auch

I-tsing nennt die Diener der Prinzen nicht, wohl aber den König. Im Gegensatz zu Dh. und

I-tsing steht im Sanskrit nicht, daß die Prinzen sich ausruhten, und so gewinnt es den Anschein,

als ob der ursprüngliche Text infolge Verderbnis nicht mehr verstanden und dann von den

Redaktoren verändert worden wäre; daher auch das an sich ganz sinnlose udyānamahatyām

ārakṣitāyām.

²² D praśādo.²³ C bhā; G bhra⁹.²⁴ C bhīr me; F bhīme; G bhīmo.²⁵ ADE hrdayam āviśate; B undeutlich, wohl verbessert zu hrdayam āviśate; C sate; Ghrdayasyāviśate, dann ausgestrichen: ṣṭhā // hrdayam āvi⁹ wohl Redaktorenkorrektur; jeden-

falls wäre die Lesart von CG textkritisch schwierig zu erklären. Vielleicht liegt die Verderbnis

in āviśate. Tib. kho-bo'i snin (Tib. II Bl. snin-la) 'jigs-pas non-na 'mein Herz ist von Furcht

bedrückt'. Die Abweichung in Tib. II Bl. deutet offenkundig darauf hin, daß in der Vorlage

nicht der Acc. stand.

²⁶ ABCDEF āgacchata(C tra) mā vayam(C ya); G vāyam[!]. Lesart unsicher, da der Text

verderbt ist. Die Korrektur in den Dual āgacchatam (vgl. die Handschr. außer G) wohl nicht

notwendig, weil es sich bei āgaccha wahrscheinlich um eine stehende Redensart handelt; vgl.

Mvy. 6648 'āgaccha, ts'ur śog' (wie das Tib. auch hier übersetzt). mā wäre dann zu āpadyema

zu ziehen. Auch im Chin. an dieser Stelle die Negation, doch ist āgaccha nicht übersetzt. I-tsing:

我於今日心甚驚惶於此林中將無猛獸損害於我 (Tib. III: deñ bdag ni

sems skrag-ciñ 'jigs-par gyur-na / nags-ts'al 'dir gcan zan ma ruñs-pa-dag-gis bdag-cag gso-

par mi 'gyur-ram) 'Ich bin heute im Herzen sehr in Furcht; sollte es in diesem Walde nicht

böse Tiere geben, die uns Schaden zufügen werden? Ähnlich Dh.

²⁷ ABCDEF om.; G iheva. Tib. 'dir.²⁸ C śyāpadai; F (+) ścāpadevīṇnāśam; G śvāyade.²⁹ G sam.³⁰ C dyamah; G demah //³¹ C vo.³² C bhayasty; D eher amny³³ ABCDE tu; F bhayam asya pi tu.³⁴ A iṣṭa⁹; F viyāgād.

na¹ mama bhayam ihāsti² nāpi³ śoko⁴
 vanavivare⁵ munisaṃstute⁶ vivikte /
 paramasuviṇṇamahārthālābhā⁷
 hṛdayam⁸ idaṃ⁹ mama¹⁰ prahṛṣyati¹¹ // 4

5 atha te rājakumārās¹² taṃ dvādaśavanagulamavivaraṃ caṃcūryamānā¹³ da-
 drśu¹⁴ etādṛśiṃ¹⁵ vyāghriṃ¹⁶ saptāhaprasūtāṃ¹⁷ pañcasutaparivṛtāṃ¹⁸ kṣuttar-
 ṣaparikaṣītāṃ¹⁹ paramadurbalaśarirāṃ²⁰ / drṣtvā²¹ ca²² Mahāpranāḍo²³ 'bra-
 vit²⁴ / bhoḥ²⁵ kaṣṭam²⁶ iyaṃ tapasvini²⁷ śaḍahaprasūtā²⁸ vā bhaviṣyati²⁹ / saptā-

³⁵ ABDEF dhi; CG vi. Tib. sñam, dem dhiḥ entspricht. Es steht dem śoka in der ersten Zeile der nächsten Strophe parallel. Dh.: 我於今日不自惜身但離所愛心憂愁耳 'Ich bin heute (zwar) nicht um den eigenen Körper besorgt; nur (weil ich) getrennt werde von dem, was ich liebe, ist das Herz traurig'. I-tsing: 我於自身初無吝惜。恐於所愛有別離苦 (Tib. III: bdag ni rañ-gi lus-la dañ-po-nas phañs-pa med-na sñiñ-dusdug-pa 'di dañ 'bral-ba'i sdug-bsñal-ñig (Hs. unrichtig ñiñ) 'byuñ-du dogs-so). 'In Beziehung auf meinen eigenen Körper habe ich zunächst nicht (das Streben, mich an ihn) zu klammern; ich fürchte (aber), daß ich in dem, was ich liebe, den Schmerz der Trennung haben könnte'. ³⁶ G (+) ma hyadayam // ³⁷ C 'ya. ³⁸ C 'satvovāca.

¹ ABCDEF na ca.

² BDE na ca bhayam iha mamāsti; G ahāsti.

³ C nāpi.

⁴ G so⁴.

⁵ ABCDE vanavare(BDE ra); F vanavure; G vanavirale. Tib. wie oben.

⁶ ABCDEF muni(D mi)janasaṃ⁶. Tib. wie oben.

⁷ ABDE 'hārthālābhāṃ (A 'bhā); CF suvipura(F la)marthātālābhā; G paramasuviṇṇa-mahārthālābhā. Unsicher. Tib. die Zeile: śin-tu rgyas mchog don chen rñed sñam(statt sñem)-ste (vgl. S. 210, Anm. 6). Danach wäre etwa 'lābhāṃ matvā zu erwarten. I-tsing: 此是神仙所居處 我無恐怖別離憂身心充遍生歡喜當獲殊勝諸功德 (Tib. III: 'di ni [Hs. 'di-na unrichtig] lha dañ drañ-sroñ 'dug-pa'i gñas [Hs. 'du-ba'i gñas, das nicht dem Ausdruck bei I-tsing entspricht] / bdag-la 'jigs sdañs 'bral-ba'i mya-ñan med / lus sems kun khyab dga-ba [Bl. -bar] skyes-pa ni [Hs. skyes-pas-na] / khyad-par 'phags-pa'i yon-tan 'thob-par 'gyur /) 'Dies ist die Stätte, wo die Gottheiten und Heiligen wohnen. (Darin) habe ich keine Furcht und um Trennung keinen Kummer. Körper und Herz erzeugen in vollem Maße Freude; (denn) erlangen werde ich die allerhöchsten Vorzüge'. Bei Dh. sind die Zeilen in Prosa.

⁸ D hṛdayam; G 'yamm. ⁹ ABCDEF imaṃ; G ida. ¹⁰ F nur ma. ¹¹ A mapra(dar.: 3)ma(1)saṃ(2)dūṣyati ca; BDEF saṃpradū(F du)ṣyati ca (BD vā). Tib. rab-tu dga-bar 'gyur. ¹² C rājā¹²; G 'rā.

¹³ A 'gulmavivaraivaṃcūryamānā; BDE teddvādaśa¹³vivaraṃ caṃcūryamānā; C teddvā¹³-vaṇagutmavivaraṃ ca bhuryamānā; F 'gulmavivaraivaṃcūryamānā; G taṃ dvādaśavana-gulmavi (Zeilenende) vivaraṃ ca[!]. Zu caṃcūryamāṇa vgl. Divyāv. 5, 11; 228, 25.

¹⁴ ABCDEF om., vgl. Anm. 16; G dadṛśu // ¹⁵ ABDEF ekāṃ; C tādṛśi; G 'drśi.

¹⁶ ABCDEF vyāghriṃ (C 'ghri, F 'ghrin) dadṛśuḥ (A 'śus); G 'ghri. ¹⁷ A 'prasūtōp; C saptāhaṃprasūtā; D saptāhaprasūtā vā sasaptāhaprasūtā vā bhaviṣyati / usw. wie S. 209, Anm. 2, das Zwischenstehende fehlt.

¹⁸ G pañcasutaparivṛtāṃ // Im Gegensatz zum Sanskrit und zum Tib. sprechen Dh. und I-tsing von sieben Tigerjungen. Auch Str. 11 (S. 215) hat Dh. die Siebenzahl, während bei I-tsing und im Sanskrit an dieser Stelle keine bestimmte Zahl genannt wird. Vgl. besonders S. 239, Anm. 21. Die Version unserer Erzählung im WTh (S. 201, Anm. 31) und die in der Jātakamālā nennen an keiner Stelle eine bestimmte Zahl. Vgl. S. 205, Anm. 2.

¹⁹ A kṣuttṛṣaparī¹⁹; BE kṣuttṛparī¹⁹; C kṣuttṛṣaparikaṣītā; F kṣuttṛṣaparī¹⁹; G kṣutarṣapari-kaṣītā. ²⁰ C 'śarilā. ²¹ C drṣtvā. ²² ABCE om. Tib. II (nicht Tib. I) vor-handen. ²³ G 'dā. ²⁴ C pravit. ²⁵ ABCE bho. ²⁶ G kastam. ²⁷ C tapamini; G 'svini. ²⁸ A śaḍāha²⁸; B śaḍahaprasūtāvāsa; C śaḍahaprasūtā; G śabhaha-prasūtā[!]. ²⁹ ABCE om.; vgl. S. 209, Anm. 2. (D vgl. Anm. 17.)

CHAPTER 18. THE TIGRESS

[...]

- *18.12 prajñaptam^a āsanam bhagava niśida^b jyestha^c śreṣṭha nṛṇāṃ vara-da varīṣṭha mokṣāvaha^d |
paranāmṛta-kathā viśṛiyatu^e nṛṇāṃ hitāya ^fbhava-bandhana-vipranukta^f || 1

Meiten/prose (Nob., p. 203 n. 7)? - a. J^uñā°, - b. Nob. (G?); J nikhida, - c. J iesta.

Tih. see below; not G. - d. Nob.; G moksava, J moksā-vaḥa. - e. G visṣvantu; J

vinsrja; Nob. (tām) visrja. - 1-1. Nob.: G bhavanvāṇa-vipramuktah; J bhaga-

hamdhanā-viprayuktāḥ.

Tib

gdan brin lags-na bcom-ldan gco-bo mehog / mi-la mehog scol dam-na srid-beins grol /

bzugs-te mi-la sman slad thar bgyid kyi l bkah-mchid dam-pa bdud-réi gsun-du gsol ||

- *18.13 atha bhagavān tasmin āsane nisadya bhiksūn^a āmantrayām āsa^b |

a. J: G bhikṣubhaṇ. – b. J āsah.

- *18.14 icchatha yūvaṃ bhiksavo daskara-kārino bodhisatvasya^a śarīrāni drasteṃ^b!

a. Nob. (G): J⁹tva. - b. G⁹sta, J⁹stam.

- *18.15 *evam ukte bhiksavo bhagavantam etad avoca^a |*

a. GJ: Nob. "can."

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- *18.16 ayam rsi-vara^a kālāh prāpta^b c satvāgra-sāra^c

^dśama-dama^{d, c}niratasya kṣānti-vīryādhikasya |

singti-mati^e-niratasya^f drastum ^gasmair asthīni^g

aparimita^h-gupāśrītasvaⁱ tat *śāḍhu *vivanyaⁱ || 2

Meter Malinjo : - . - | - . - | - . : || - . x : - . - || - 2 Noh Tih see below: Gura I

valah - b. [*pāh] - c-c. Noh: G. saṃāgra-sāṃsā: | saṃāgrasāra - d-d. G. (sa* r. |

sama-dvaya = e.e. Nob. (G²) I jumps to next guratasya = f. l. *eva = o. Or asmābhi

śūṇya-dvaya. - ē ē. Noh. (G1): J jumps to next hiraṇya. - f. J. - sya. - g. Or asmanhi
(cubine. Noh. G1) asāmbhi asāmbhi. - h. Lacimite. - i. Noh. (G2) fpaia? fpaia?

i. i. GE EdzGa p. 28-33, 90 (cf. Seng) p. 126-128; 1 (phonetic German reformations =

j-j. Cf. EdGr., p. 28 §3.90 (a for r), p. 136 §28.1 (thematic forms of nu-stems), p. 231b (Brunner); G. Geckelermann, *Die Nominalbildung im Griechischen*, 1967, p. 11.

231b (°vṛṇvanti): G (iat) sānuvandhaḥ. J (an) syādianuvandhaḥ (for °vanva? Nob.

tat sādhu ghaṭṭaḥ: A-F ghāṭaya is from 18.22).

Tip

drañ-sroñ dam-pa sems-can mehog, gi sñuñ-po-pa !

hzod dan br'ón-hgrus che-la zi dan (dul dgah-zin) |

blo-gros dran drah von-tan drah med enas gyur-pyi |

rus-pa belag-cag [ta-bah] dus laes de lees šon² ||

a. SGL² suggests *so*d "tell!"

N. 204

KOL. F. 1

- *18.17 atha bhagavān^a sahasrāra-cakra-caṇa^a-vilikhita-talena sphuṭita^b-nava-kamala-komalena pānina^c dharani-talam jaghāna^c |

a-a. Tib. hkhör-le rñibs ston-gi; J²-ravana; G sāra-ratha-carana; Neb. onits carana

(see p. 204 n. 1); - h. G. J (corrected from *sphilita*, cf. Tib., p. 155 n. 49); Nob.

sphālita. - c. GJ jaghāna(m J). - IOL F. xii.6.3 see the Appendix.

THE KHOTANESE SUVARNABHĀSOTTAMASŪTRA

[...]

- *18.18 vyāhata^a-mātreṇa^b ^bca sad-vikāraṃ^b pñihvi praecāla^c |
a. J. Tib. + bsnan nu-ihag-tu: Gtyapata: Nob. vyāghāta. - b. b. G. J. pañ kalam. - c. G. *lah: J. only cavāla: Tib. gños-te
- *18.19 mañi-kanaka^a-rajata-vikṛtaṃ^b ca stūpaṃ^b tato bhyujjagāma^c |
a. Nob., Tib. gser: J. kataka. - b. J. nupam; G. muryam. - c. J. bhyu*: G. bhyujjagāmah.
- IOL F: *18.20 atha bhagavān āyusmantam ānandam āmantrayate sma ||
IOL F. xii.6.4 (beg.) see Appendix.
- *18.21 ^avighata-m-ānandedaṃ^a stūpaṃ^b ||
a-a. J. (Ānade*); G. vidyata m-ānamdeva: Nob. vighattay. ānandemam. - b. G. stu*. J. stuyam.
- *18.22 athāyusmān ānando bhagavantaṃ^a pratiśrutya tam^b stūpaṃ vighātayasi^c |
a. J. *varam; Nob. (G?) *vataḥ. - b. Nob. (G?). Tib. de. noi J. - c. G. (EdgGr., p. 155 §§32-53, 62); J. vighatayam asa: Nob. vighattayām asa.
- *18.23 sa tatra dadarśa |
- *18.24 ^akanaka-vibhṛta-maṇi^a-muktā-samechāditaṃ hiraṇyamayaṃ samudgakaṃ^b dṛstvā ca bhagavantaṃ etad^c avocaṭ ||
a. a. "Jewels bedecked with gold"; Tib. gser-gyi hphra-can-gyi nor-bu (see Jaschke and Das. s.v. phra. for which "ornament," as SGL² and Jaschke with query. cannot be correct); G. *-vibhṛta-; J. only *-visṛta. - b. J. samudra* (cf. 18.25). - c. G. jumps to 18.26
- *18.25 hiraṇyamayaṃ^a bhagavaṃ samudgakaṃ samuddhṛtaṃ^b |
a. J. hiraṇyamayaṃ. - b. J. samodvṛtam; Tib. melus-so
- N. 205 *18.26 bhagavān uvāca ||
a. G. continues.
- *18.27 ^asaptaite samudgakāḥ^a sarve udghātayantāṃ^b iti |
a-a. J. *ka; G. sapteṇ mudgakah. - b. Nob., Tib. phy-e-zig: G. utghātyatan. J. uddahantayam.
- *18.28 ^atathā (*ca sarvāṇi*)^a udghātayāmi āsa ||
a-a. Nob., Tib. de-bžan-du thams-cad; G. only tathā. J. only tathā
- *18.29 sa tatra dadarśa |
- *18.20 hima-kumuda-^asadṛṣa varṇāny ashiṃ^a |
a. G. *vannā*, Tib. + rus-pahi kha-dog kha-ba dan me-rog ku-mu-da hira-ba dag cig. J. only *dṛśāny ashiṇi.
- *18.31 dṛstvā ca bhagavantaṃ etad avocaṭ ||
- *18.32 ^abhagavaṃ ashiṇy^a upalakṣyante ||
a. a. G. *vanti ashiṇy. J. *va r-ashiriy
- *18.33 bhagavān uvāca^a ||
a. Nob. (G?), J. āha
- *18.34 ānaya tā-m^a-ānanda mahā-puruṣasyāsthīṃ |
a. Or tany* G. ānaya tam. J. āniyatam; Nob. āniyantām; IOL F. anyahi [...].

CHAPTER 18. THE TIGRESS

1.)

- *18.35 athāyusmān ānandaḥ tāny asthiny ācāyā^a bhagavate buddhāyopanāmayāṃ asa^a !
a. a. IOL F | - jñāmayān āsa; J 'namāyāḥ; G 'vāyāyudyonopamāyāṃ āsa.
*18.36 bhagavāṃs cāsthini ghrītvā saṃghasya purataḥ saṃnyasyovāca^a ||
a. G saṃnyaso^a; J saṃghasyāvāca.
*18.37 imāny asthiniha^a pravara-guṇa-gaṇāyuktasya su-mater
dama-dhyāna-kṣānti-praviralatayotsāha-yasasah
kṛto^b bhūyo bhūyah^c 'satatam iha sa^d saplobdhau mati-mato
dṛghotsāho tiva^d dhṛti-mati^e sadā dāna-nirataḥ^f || 3
Meter ? + Śikharini - - - - - | - - - - - | - - - - - | - - - - - | - - - - - |
- - - - - | - - - - - | - - - - - | - - - - - | - - - - - |
- - - - - | - - - - - | - - - - - | - - - - - | - - - - - |
- a. Nob. asthiny āsan. - b. Nob. kṛtvā. - c. e. Nob. satatasamītam.
- d. d. Nob. dṛghotsāho; *atīva not in Tib. - e. Nob. *tib. - f. Nob. *tasya.
G
...asthiny āha pravara-guṇa-gaṇo yu^a ...
deya-dhyāna-kṣānti-praviralatayotsāha-yasasah ||
rato bhūyo bhūyah || satatam iha se bodho ...matam ||
dṛghotsāho tiva dhṛti-mati || (...)
J
imāny asthiniha pravara-guṇa-gaṇo-muktasya samate
dama-dhyāna-kṣānti-praviraladumonsāha-yasasah
kṛto bhūyo bhūyah satatam iha bodhau mati-mato
dṛtsāho tiva dhṛti-mati || sadā dāna-nirataḥ
Tib
rus-pa hdi dag yon-tan mchog rab chogs ldan blo-gros mchog ||
dul dan bsam-gtan bzod pas spro-ba grags pa dam pa mchog^a ||
phyir-zin byañ-chub hdi-la tag-tu blo-gros ldan byas-sñ ||
spro brtan mes dan blo-gros tag-tu sbyin la dgah-bu yin ||
a. For pravara?
N. 206
*18.38 tato bhagavāṃ bhikṣūṣṇ ānantaṃ ānantaṃ āsa !
*18.39 vandatā^a bhikṣavo bodhisatva-sarīrāṇi śīla-guṇa-parivāsitāṃ^b parama-dullabha-darsanāṃ^c
punya-kṣera-bhūṭāni ||
a. G. J vundata. - b. GJ *vāsī. Tib. yon-su bgos-pa: J only vāsītāni. - c. J.
J 57r
*18.40 tatas te bhikṣavaḥ kṛta-karaputā^a āvarjita-manasa^b tāni sarīrāṇi mūrdhā^c vandante^d ||
a. GJ *ta. J kalaputa. - b. GJ *sañ. - c. J mūdhā. - d. J vandate; G vandan.
*18.41 athāyusmān ānandaḥ kṛta-karaputo bhagavantam etad avocet ||
*18.42 bhagavāṃs^a tathāgataḥ sarva-lokābhīyudgataḥ sarva-satva^b-namas-kṛtaḥ ||
a. GJ *vās. J *va. - b. GJ: Nob. *tvair
*18.43 tai katham tathāgata evāntāny asthiny namasyate ||
*18.44 atha bhagavān āyusmantam ānandaṃ etad avocet ||

TIF KHOTANESE SUVARNABHĀSOTTAMASŪTRA

[...]

- *18.45 ebhīr ānandasthūbhīh mayaiṣaṇ kṣipraṇi anuttarā samyaksaṇboddhū abhisambuddhetī^a |
a. Nob. (G?): J "bodhi-m-abhisambuddhetī".
- *18.46 bhūta-pūryam ānandāṭite 'dhvany anekā^a-vāhana-balopapanna apratīhata-bala-parākramo
Mahāratho nāma rājābhūt |
a. GJ add dhena-dhāya: not Tib. - IOL F [-]kramo rājha kha [-].
- *18.47 tasya deva-kumāra-sadṣās trayāḥ putrā babbhūvur Mahāprajādo^a Mahādevo Mahāsutvaś ca |
a. IOL F | Mahaprajñālo nāma.
- N. 207 *18.48 atha rājā kṛdānārtham udyāna^a-bhūmim abhiniskramate^b |
a. Nob. (G?): J adyā^a. - b. J: G obhinikrānata: Nob. "kramate"
- *18.49 te ca kumārās tasyodyānasya guṇānuraktatayā^a kusuma-lolatayā^b ca itas tato 'nūvicaramāṇā^c
a. IOL F "ktatayā[-]: GJ nurādhitayā: Wb., p. 54 nurāgita-. - b. G "rayās: J only
lolayā. - c. J nuvi": G bhuvi".
- *18.50 mahā-dvādaśa-vana-gulmaṇ pravivīṣuḥ^a |
a. G "suḥ: J pravivīṣu corrected from praviṣṭu.
- *18.51 tataḥ^a prasṭeṣu^b "rāja-putreṣu^c kumārōpasthāyakā anyonyam prasṭā babbhūvuh | rāja-
kumārōtsṣṭāḥ |
a. Nob., Tib.; GJ tata-. - b. J praṣṭ": G prastatṣeṣu. - c-c. G rājā-": not J. - Tib. the
line: de-nas rgyal-pohi bu-dag den-na dan gzon-nuhi rim-gro-pa-mam kyan rgyal-
bus bskrac-nas phan-chun dos-ste.
- *18.52 udyāna-maharyāṇ^a parirakṣitāyāṇ^b dvādaśa-vana-gulmaṇ pravivīṣuḥ^c ||
a. GJ. - b. G parirakṣitāyāṇ tam, J pa (end of line) rakṣitāyāṇ; Tib. kun-tu bsrul-
bahi. - c. J pravivīṣu: G "ṣṭāḥ; Nob. pravivīṣuḥ.
- *18.53 atha Mahāprajādo bhrūṭ-dvayam uvāca |
- *18.54 bhīr me^a hṛdayasmy āviśate^b |
a. J bhi me. G bhimo. - b-b. IOL F [hṛdayasmy āvi-] (EdgGr., p. 54 §8.63): G
hṛdayāśyā". J dṛdayāśyā". Nob. hṛdayasyā^c
- *18.55 āgacchata^a mā vayan ihaiva^b "svā-padair^c vināśam āpadyema^d |
a. J; Nob. (G?) āgaccha. - b. G iheva, Tib. hdir, not J. - c-c. G "yade. J "padair:
Nob. śva-". - d. G "demaḥ. J "dyemaḥ.
- *18.56 Mahādeva uvāca ||
- IOL Kha. 4 *18.57 na me bhayam asty^a api tu iṣṭa-jana-viyogād dhir^b "me hṛdaye^c pravartate ||
a. J aśy. - b. J dhi. G vi; Tib. sṭam? - c-c. J "yan, G ma hyadayan. - IOL
Kha. i.27a (beg.) [... prava]nate : .
- *18.58 Mahāsata uvāca ||
IOL Kha. mahās[ata ...].

CHAPTER 18. THE TIGRESS

- [illegible]

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[...]

- *18.70 etad bhojanam uktam ^avyāghra-tarkṣa-ṛkṣa-simhānām¹ ||
 a-a. J vyāghra-tarkṣa-ṛkṣa-si²; Tib. stag dan dom tbeat³ dan dred (hyena) dan sen-ge-nams; G vyāghra-tarkṣa-ṛkṣa-grdha-si⁴; Nob. vyāghra-tarkṣa-ṛkṣa-grdha-si⁵; - IOL Kha. i.27.a [...]. tarkṣeṣa-sadhanam
- *18.71 Mahādeva uvāca ||
 IOL Kha. mahādeva [...]
- *18.72 ihaiśā tapasvini^a kṣut-tarṣa^a-parigata-śarīrā alpa-prāṇavaseṣā^b parama-durbalā^c na śakya-m-danayā sthāne^d bhojanam anveṣṭum^e ||
 a-a. Nob. (G?); J kṣatvapa; - b. Nob. (G?); Tib. srog-gi lpaṅ-ma; J ^apacāśāyā; - c. J. Tib. rab-tu ḥams-chun-bas; G ^adurtlārbalāh; - d. d. (G?); J. Tib. hds gnas hdir; - e. Nob. Tib. chot; G arvesam; J anveṣam; - IOL Kha. i.67 [...]. śarīrā alpa-prāṇavaseṣa [...]
- *18.73 ko ^asyāḥ prāṇa^a-parirakṣaṇārtham ātma-parityāgam^a kuryād iti ||
 a. G prāṇa; J prāṇa with erased(?) -ā - IOL Kha. i.67 [...] kuryād iti :
- *18.74 Mahāprajāda uvāca ||
 IOL Kha. i.67 Mahāprajāda [...]
- *18.75 bho^a duṣkara ātma-parityāgam^a ||
 a. Nob.; G vibho; Tib. kye; - IOL Kha. i.27.a [...] ātma-parityāgam.
- *18.76 Mahāsatva uvāca ||
 IOL Kha. mahā[satva ...]
- *18.77 asmad-vidhānām duṣkaram^a jīvita-śarīrābhiṣvaktānām^a alpa-buddhīnām eṣa nayab^b ||
 a. G jīvita-śarīrāny abhiṣvaktānām; Tib. srog dan lus-la mñion-par chags-pa; J śarīrābhidhīyuktānām; - b. G then samvignās tām vyāghri ||, from 18.81; - IOL Kha. i.67 [...] alpa-buddhīnām ātma-[-...]
- *18.78 anyeṣāṃ punar ātma-parityāgābhīrūḍhānām^a para-hiṭābhiyuktānām sat-purusānām na duṣkarab^b ||
 a. G ^arudhā²; J ^arudā²; - b. G ^aram; J ^ant¹; - IOL Kha. i.27.a [...] hiṭābhiyuktānām [...]
- *18.79 api ca^a
 a. G then: marair aṭha te etc. (end of 18.80 and beg. of 18.81); see 18.85.

N. 210 *18.80 ^akṛpa-karuna-samudgatārya-satvā divi bhuvī ccha ca labhyate^b sva-deham ||
 IOL Kha. † śataśa iha ^akarot^c nirvikāram mudita-manāb^d para-jīvite ^asamāne^e || 5

Proposal for a CIHTS Publication: A Devanāgarī Edition of the *Kāśyapaparivarta*

—BHIKKHU PĀSĀDIKA—

[A unique Sanskrit manuscript of the *Kāśyapaparivarta* was discovered at the end of the 19th century in Eastern Turkestan. The text was transliterated in Roman script and edited twice, first in 1926 and again in 2002. An invaluable asset of the edition of 2002 is that it includes perfectly legible facsimiles of the whole manuscript (apart from a number of lacunae), allowing of comparison and making it possible to reconsider numerous editorial problems which the text still poses. As such a reconsideration is certainly desirable and, in particular, since the Romanized editions of the *Kāśyapaparivarta* are not easily accessible in India, it has been proposed to prepare a Devanāgarī edition of the text to be accompanied by its Tibetan translation to be critically edited, and by renderings of it into Hindi and English. A Devanāgarī *editio princeps* of the *Kāśyapaparivarta* seems fully justified for at least two more reasons: It is surely one of the earliest Mahāyāna discourses and has proved inspirational when further Mahāyāna discourses were compiled. It has, moreover, become one of the basic sources for the chief Mādhyamika and Yogācāra masters who both rather substantially quote from and allude to it. Luckily, with the help of such quotations, filling the major portion of lacunae in the text of the *Kāśyapaparivarta* manuscript is feasible.]

When in November 2005 Professor M. Hahn and myself were staying at Sarnath as guests of the Central Institute, we were informed that one of its future major projects would be the re-publication of Buddhist Sanskrit texts in Devanāgarī script together with their Tibetan translations. On that occasion I spontaneously proposed to prepare a Devanāgarī edition of the *Kāśyapaparivarta* (KP), one of the earliest Mahāyāna discourses whose edition and transliteration in Roman script are fairly well-known, whilst this seminal text has as yet never been published in India. So in the following without, however, giving all the details, some thought may be given to the realization of that proposal.

Both the KP edition and transliteration in Roman script are based on a unique Sanskrit manuscript kept in the St. Petersburg Branch of the Institute of Oriental Studies, viz. the MS “SI P/2”. This manuscript, written in Brāhmī script, was brought to Russia from Eastern Turkestan at the end of the 19th century; a number of lacunae apart, it is nearly complete and may have been written in Khotan sometime in the 7th or 8th century CE. In 1926 von Staël-Holstein published his edition of the KP

together with its corresponding Tibetan translation and four Chinese renderings presupposing more or less different versions of the original Sanskrit. Again, in 2002, the Romanized text of the MS "SI P/2" was brought out by Vorobyova-Desyatovskaya in collaboration with Karashima and Kudo. As Vorobyova-Desyatovskaya states, when comparing the MS "SI P/2" with some other fragments of the KP, belonging to the Central Asian MS collections of the UK, Finland and Germany, the conclusion can be safely drawn that "at least two Sanskrit versions of the KP existed in Eastern Turkestan in the first centuries CE: a brief and apparently earlier version, and an extended one which took shape later. The MS 'SI P/2' represents the extended version" of our text.

Whereas von Staël-Holstein refers to his Romanized text as 'edition', Vorobyova-Desyatovskaya calls hers a 'transliteration'. By comparing both scholars' dealing with the MS 'SI P/2' with the help of the perfectly legible facsimiles published at the end of Vorobyova-Desyatovskaya's Romanized text, von Staël-Holstein's can in fact be considered an edition even though he does not give footnotes, and Vorobyova-Desyatovskaya's a careful transliteration with full notes bearing on difficult readings, proposed emendations, parallel readings found in the other KP fragments, as mentioned, and scribal errors. It should be mentioned here that von Staël-Holstein actually planned to publish numerous notes to his edition in a separate volume which, however, never saw the light of day. In his edition he indicates, of course, the punctuation marks occurring in the MS and missing *akṣaras* or parts of *akṣaras*, but he also makes 'improvements' to the Sanskrit text e.g. by inserting *akṣaras* lost because of damage to the MS, but without specifying the insertions. Another editorial procedure of von Staël-Holstein is his normalizing a peculiar spelling not infrequently found in the MS, viz. the doubling of the subscribed *-r*, e.g. *krr*, *grr*, *pr* etc., a way of writing said to have been influenced by the Khotanese; see Vorobyova-Desyatovskaya (her transliteration, p. 3, n. 1) who, throughout, transliterates the double *-r* spellings. It goes without saying that such spelling would prove rather awkward for converting it into Devanāgarī script.

As for the proposed preparation of a Devanāgarī edition of the KP, I would like to adopt features pertaining both to the edition and

transliteration just referred to. As in von Staël-Holstein's edition, a division of the Devanāgarī text into chapters or sections according to its contents seems preferable to Vorobyova-Desyatovskaya's textual arrangement foliowise. Hers is a meticulous presentation of MS data ('handschriftlicher Befund'), whilst in its arrangement chapterwise the Devanāgarī text should match that of the Hindi and English translations following it in order to facilitate its study. On the other hand, as in Vorobyova-Desyatovskaya's transliteration, small textual additions such as vowels or *avagrahas*, e.g., missing in the MS should be inserted in brackets and also footnotes should go with the Sanskrit text, dealing with problematic readings etc.

Unfortunately, apart from many small lacunae in the Sanskrit text, in the MS "SI P/2" a number of folios is missing. Since in the case of incomplete Sanskrit texts in numerous publications of the Central Institute of Higher Tibetan Studies the missing parts in Sanskrit originals have been reconstructed tentatively, i.e. retranslated *ex hypothesi* from the corresponding Tibetan versions of the texts, I will also try to fill the lacunae in the KP original with the help of KP quotations, in texts like the *Śikṣāsamuccaya*, or *ex hypothesi* reconstructions, clearly to be set apart from the original text by italicizing the retranslated portions. Because a regular feature of the Central Institute's publications is their including Hindi – and to some extent also English – translations, tentative reconstructions of Sanskrit text may seem superfluous, though, when translating into English, but certainly are justifiable when rendering a text into Hindi.

For the sake of completeness, in an appendix at the end of the Devanāgarī edition of our text further MS remains of the KP may be given in Devanāgarī script, viz. those of the MS "SI P/85A" (St. Petersburg), the fragments in the Hoernle and Mannerheim Collections, the fragment in the Turfan Collection (Berlin) (see Vorobyova-Desyatovskaya, pp. 58-64) and a newly identified fragment made accessible in 2009.

Part II of the proposed KP project should comprise a critical edition of the Tibetan translation '*Phags pa 'Od srūṅ gi le'u*'. Although I would very much like also to edit the Tibetan text, a scholar of the Central Institute had better shoulder this responsibility so as to avoid inordinate delay in the envisaged publication of the whole work. In Part III a Hindi

translation of the KP will be offered, and it is Prof. K.N. Mishra who has kindly agreed to render the text into Hindi. He is also requested to check the Sanskrit retranslations in particular. Lastly, in Part IV I would like to present a revised version of my English translation of the text which had appeared in instalments long time ago in a defunct quarterly (see the bibliography in Vorobyova-Desyatovskaya 2002).

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How to Teach a Buddhist Monk to Refute the Outsiders

Text-critical Remarks on some Works by Bhāviveka¹

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[The paper argues that certain “digressions” or “appendices” in Bhāviveka's *Prajñāpradīpa* (PP) do not belong to the original text of the PP, but were added later. The digressions in question are those whose endings are indicated by formulations such as *éar la bśad pas chog go* and that consist in summaries of discussions that can be found in the *Madhyamakahrdayakārikā* (MHK) with its commentary, the *Madhyamakahrdayakārikāvṛtti* alias *Tarkajvālā* (TJ). These digressions seem to have been written down by students who were being trained to debate as based on their teacher's oral instructions. Since the PP, including its summaries of the MHK/TJ, was translated into Chinese by Prabhākaramitra in 630–632, it is safe to conclude that the portions of the MHK/TJ that were the basis for these summaries in the PP must have been composed before 630–632. Thus, we can rule out that these parts of the MHK/TJ were composed by an author named Bhavya who may have lived in the 8th century, as has been assumed by Yasunori Ejima and others. The focus of the paper is a particular digression in the PP, a summary of the 9th chapter of the MHK/TJ, that deals with Mīmāṃsaka arguments for the validity of the Veda and against the omniscience of the Buddha. It will moreover be argued that the problems in the MHK/TJ which have led scholars, such as Ejima, to assume that parts of these texts were written by an 8th-century author are best explained by assuming that these texts, like the digressions in the PP, were written down by students on the basis of a teacher's oral instructions. Thus, these texts represent first-hand information about daily life in Indian Buddhist monasteries of the sixth century, giving us a fascinating glimpse of the education system of that time.]

1. Introduction

Of the works attributed in the colophons to Bhavya or Bhā(va)vi-veka² (490/500–570), the authenticity of some has been questioned in one

1. I would like to thank Vincent Eltschinger, Horst Lasic, Patrick Mc Allister, and Yasutaka Muroya for their valuable comments, as well as Cynthia Peck-Kubaczek for correcting my English. I also would like to express my indebtedness to the *Asian Classics Input Project* (<http://www.asianclassics.org/>), which provided electronic versions of the Tibetan texts dealt with in this paper. Without them, the work on these long texts would have been much more time consuming and cumbersome.
2. For the different names applied to this and one or more later persons with the same or a similar name, cf. Eltschinger 1998: 58 n. 3. In the **Lakṣaṇatīkā* he is called Bhāviveka; see Yonezawa 2004: 119. For the sake of convenience I will use this name.

way or another by a number of modern scholars. These works are the *Ratnapradīpa*, the *Madhyamakārthasaṅgraha*, the *Madhyamakahrdaya-kārikā* (MHK) with its commentary, the *Madhyamakahrdayakārikāvṛtti*, also known as *Tarkajvālā* (TJ),¹ and the *Prajñāpradīpa* (PP). Convincing arguments against Bhāviveka's authorship of the *Ratnapradīpa* are summarized in Eckel 2008: 23–27. Related problems concerning the *Madhyamakārthasaṅgraha* are dealt with elsewhere (Krasser 2011, §1.5). Thus, here I will confine myself to looking at the PP and MHK/TJ.

2. Problems with the *Prajñāpradīpa*

As van der Kuijp has pointed out, there are textual problems with the PP. It is not available in Sanskrit but “we have two different translations: a Chinese version that was prepared by Prabhākaramitra in 630–2 and a circa 800–20 Tibetan version by the ‘Indian Mahāyāna Mādhyamika’ Jñānagarbha and Cog / Lcog ro Klu’i rgyal mtshan ... Comparing the two versions, we notice that they presuppose at times quite different readings of the original Sanskrit manuscripts on which they were based” (van der Kuijp 2006: 171).² According to my understanding, the problem addressed by van der Kuijp is connected to passages in the PP that are summaries of discussions in the MHK/TJ (and elsewhere?). One of these digressions, edited by Lindtner (1984) and translated by Eckel (1985), deals with the refutation of Yogācāra tenets. The end of this excursus is indicated, as has been shown by van der Kuijp, with the expression *zar la bśad pas chog ste*, which is earlier than assumed by Lindtner and Eckel.³ In the following I will take a closer look at another

1. For convenience's sake I follow the habit of earlier scholars and refer to the commentary on the MHK, the *Madhyamakahrdayakārikāvṛtti*, with the name *Tarkajvālā* as found in the colophon of the Tibetan translation (*dbu ma'i sñiñ po'i tshig le'ur byas pa'i 'grel pa rtog ge 'bar ba* TJ D329b2, P380a3). As the colophon of the Sanskrit manuscript of the MHK shows, the name *Tarkajvālā* was also used for the verses alone: *tarkajvālā nāma sūtram samāptam* (Lindtner 2001: 110). See also van der Kuijp 2006: 186 with n. 52.
2. For differences between the Chinese and Tibetan translations, see van der Kuijp 2006: 194f.
3. See van der Kuijp 2006: 195 n. 78. I agree with van der Kuijp, but also see the words following the particle *ste* as belonging to the excursus: *zar la bśad pas chog ste / 'di ni mñon par brtson pa rnams rañ gi sde pa dag dañ lhan cig rigs pa dañ rigs pa ma*

digression dealt with by van der Kuijp. This digression is, among other things, devoted to the refutation of the Veda and to establishing the omniscience of the Buddha. One of the relevant passages (PP D215a4–5, P269a4–5) of this digression is referred to by van der Kuijp:

*de bžin gśegs pa'i gsuñ rab ni thams cad mkhyen pa ma yin pas smras pa
yin te / byed pa po dañ bcas pa'i phyir dper na / bye brag pa la sogs pa'i
bstan bcos bžin no //*

The Word[s] (**pravacana*) of the Tathāgata [= Buddhist scripture] were [oral texts initially] spoken by one who is not omniscient, because they have a [human] agent/composer as, for example, treatise[s] of the Vaiśeṣika [tradition], etc. (van der Kuijp 2006: 192)

Here again we are dealing with an excursus like that presented by Lindtner and Eckel. This one begins at PP D214a3, P268a5 with *mu stegs can ñan pa mig na bas ñi ma'i dkyil 'khor gyi 'od zer mi bzod pa bžin du /* and ends, again, with the formulation *žar la bśad pas chog go //* (PP D216a7, P271a7).¹

There seem to be more such digressions in the PP. Where they end might be indicated by formulations similar to the two we have already seen (*žar la bśad pas chog ste/go*). Avalokitavrata comments on all of them:

PP D92a6, P112a3: *žar la bśad pas chog go //* (Avalokitavrata: *žar la bśad pas chog go žes bya ba ni žar la bśad pas chog gi mtshan ñid kyi gži dañ mtshan ñid dag dgag pa'i skabs ñid brjod par bya'o žes bya ba'i tha tshig go //* PPT D Śa 74a4)

yin pa rtog pa'i phyogs tsam žig bstan pa yin no // PP D248a7, P311b4–5; translated in Eckel 1985: 74. Another passage in the PP suggests that the formulation *phyogs tsam žig bstan pa* still belongs to the digression (*de'i phyir phyogs tsam žig bstan to //* *žar la bśad pa'i gdam gyis chog gi skabs ñid dpyad par bya'o //* PP D148b6, P184b1).

1. The next sentence probably also belongs to this digression as it is still dealing with omniscience. PP D216a7–b1, P271a7–8: *de'i phyir de ltar thams cad mkhyen pa ni chos thams cad ño bo ñid med pa ñid phyin ci ma log par ston pa bka' lha dañ mi'i bla ma rnams kyi (D : kyi P) bkur ba de / de ñid bcom ldan 'das stobs bcu mña' ba yin no //* *gdam ha can 'phros pas chog gi (em. : gis DP) / skabs ñid la 'jug par bya'o //*

PP D108a1, P132a3: *zar la bśad pas chog gi / skabs 'dir bsdu bar bya ste /*
(Avalokitavrata: *zar la bśad pas chog gi skabs ñid bsdu bar bya ste /*
PPT D Śa 136a4)

PP D122b1, P150a5: *zar la bśad pas chog gi skabs ñid dpyad par bya'o //*
(Avalokitavrata: *zar la bśad pas chog gi skabs ñid dpyad par bya'o zes*
bya bas ni ... PPT D Śa 186a3)

PP D144a7, P178b4: *zar la bśad pas chog ste /* (Avalokitavrata: *zar la bśad*
pas chog ste zes bya bas ni ... PPT D Śa 266a7)

PP D148b6, P184b1: *zar la bśad pa'i gtam gyis chog gi skabs ñid dpyad par*
bya'o // (Avalokitavrata: *zar la bśad pas chog gi skabs ñid dpyad par*
bya'o zes bya ba ni ... PPT D Śa 283b3–4)

PP D184b4–5, P230a4: *zar la bśad pas chog gi skabs ñid dpyad par bya'o //*
(Avalokitavrata: *zar la bśad pas chog gi skabs ñid dpyad par bya'o zes*
bya ba ni / ... PPT D Za 76a2–3)

PP D224a1, P281a5: *zar la bśad pas chog gi skabs ñid kyi dbaṅ du bya'o //*
(Avalokitavrata: *zar la bśad pas chog gi skabs ñid kyi dbaṅ du bya'o zes*
bya bas ni ... PPT D Za 227a7–b2)

PP D258b5, P325a3: *zar la bśad pas chog go //* (Avalokitavrata: *zar la bśad*
pas chog go zes bya ba ni ... PPT D Za 336b2)

It is by no means certain that in all cases we are dealing with digressions, and if so, the respective beginnings and endings are not clear. Of these 'digressions,' I have checked only the first (ending at PP D92a6) and I do have the impression that in this case *zar la bśad pas chog go* indicates its end. It is found in the fifth chapter, beginning after MMK 5.4ab at PP D91b6, P111b1 and extending to D92a6, P112a3, where the introduction to MMK 5.5cd begins.¹ Like the digression that is the main

1. PP D91b6–92b1, P111b1–112a5: *mtshan ñid 'jug pa ma yin na //* *mtshan gzi 'thad*
par mi 'gyur ro // MMK 5.4ab *zes bstan pa'i don gyi dbaṅ gis mjug bsdu so //*
beginning – *'dir mkhas su re ba'i mñon pa'i na rgyal can kha cig raṅ gi phyogs kyi*
skyon brjod pa brnag (P : brnags D) par mi bzod pa na 'di skad ces nam mkha' yod
pa yin te / mtshan ñid yod pa'i phyir ro zes smra ba na / ...

topic of our interest (PP D214a3–216b1), which begins with an insulting reference to the opponent (PP D214a3: *mu stegs can ñan pa mig na bas ñi ma'i dkyil 'khor gyi 'od zer mi bzod pa bžin du*), this one also begins with an insulting reference: *'dir mkhas su re ba'i mñon pa'i ña rgyal can kha cig ran gi phyogs kyi skyon brjod pa brnag* (P : *brnags D*) *par mi bzod pa na 'di skad ces* (which seems to mean something like: With regard to this topic (*'dir*) some arrogant people (*mñon pa'i ña rgyal can/abhimānin*), who fancy themselves learned (*mkhas su re ba*), say, inasmuch as they can't stand (*brnag par mi bzod pa*) [our excellent arguments] which name the faults in their position ...).

Coming now back to the digression under discussion (PP D214a3–216b1), it is clear that it draws heavily on the TJ/MHK. The parallels to MHK 9.31 cum TJ for the passages dealing with the Maga Brahmins have already been examined by van der Kuijp (2006: 196–199), who provides translations for some. The dependence of the arguments against the opponent's claims that the Buddha cannot be omniscient have been dealt with in another paper (Krasser 2011, §3.3). Thus, we shall look at some of the other passages in this digression.

Certain evil outsiders who cannot stand the rays of the *maṇḍala* of the immaculate ten powers [of the Buddha to know everything], his unerring teaching that illuminates all places, like those suffering from eye disease cannot stand the rays of the sun *maṇḍala* [i.e. the disc of the sun], state: 1) The Tathāgata is not omniscient, because he is human like anyone else. 2) PP D214a3–b3, P268a4–b8: *mu stegs can ñan pa mig na bas ñi ma'i dkyil 'khor gyi 'od zer mi bzod pa bžin du / stobs bcu dri ma med pa'i dkyil 'khor sa* (P : *ba D*) *thams cad snañ bar byed pa'i gsuñ ma nor ba'i 'od zer mi*

...sgrub pa de tha sñad kyi bden par gtogs pa'i dños po bstan pa'i phyir / tha sñad dañ rjes su mthun pa ni yin no // žar la bśad pas chog go // – end

'dir smras pa / don dam par nam mkha' yod pa kho na yin te / mtshan ñid yin pa'i phyir ro // 'di na gañ yañ med pa de ni mtshan ñid yin par mi 'dod de / dper na nam mkha'i me tog bžin no // nam mkha' ni mtshan ñid yin te / rgyal po chen po khamas drug po 'di dag ni skyes bu'o žes gsuñs pas de'i phyir de ni yod pa kho na yin no // bśad pa / mtshan ñid kyi gži mi 'thad do žes bstan zin pas de'i phyir / mtshan gži 'thad pa ma yin na // mtshan ñid kyañ ni yod ma yin // MMK 5.4cd

Moreover, the cognition of the Tathāgata is not the cognition of an omniscient being, because it is cognition like the cognition of an ordinary person (*prthagjana*). 3) Moreover, the body of the Tathāgata is not the basis of the cognition of an omniscient being, because it is a body like the body of an ordinary person.

*bzod (bzod D : ba bon mal/bo
nam P) pa dag gis smras pa /
1) de bzin gsegs pa ni thams
cad mkhyen pa ma yin te / mi
[D : ma P] yin pa'i phyir
dper na de las gzan bzin no //
2) yañ na de bzin gsegs pa'i
ye ses ni thams cad mkhyen
pa'i ye ses ma yin te / ses pa
yin pa'i phyir dper na so so'i
skye bo'i ses pa bzin no // 3)
yañ na de bzin gsegs pa'i sku
ni thams cad mkhyen pa'i ye
ses kyi gzi ma yin te / lus yin
pa'i phyir dper na so so'i
skye bo'i lus bzin no //*

-1) If from among them (*tatra*) [the opponent] shows here [in this proof] (*atra*) that the ultimate (*pāramārthika*) Tathāgata is not omniscient, the content of [his] reason 'because he is human' is not established (cf. *asiddhārthatā, ma grub pa yi don* MHK 9.24d), because the *dharmakāya* lacks the extension (*spros pa*) of humans, etc., and because also the group of his qualities [such as the ten powers]¹ being supra-mundane (*lokottara*) and pure (*anāsrava*) is not included in the three realms. [You] should also see the faults of the reasons (*hetu*) such as 'produced by him' (cf. *kṛtakatvāt* MHK 9.16b) and state also the faults of the examples (*dṛṣṭānta*) such as 'ordinary being.'

*-1) de la 'dir don dam pa
pa'i de bzin gsegs pa thams
cad mkhyen pa ma yin no zes
ston na [P : pa D] ni mi yin
pa'i phyir zes bya ba'i gtan
tshigs kyi don ma grub pa ñid
de // chos kyi sku ni mi la
sogs pa'i spros pa dan bral
pa'i phyir dan / 'jig rten las
'das pa zag pa med pa'i chos
kyi tshogs kyañ khams gsum
par ma gtogs pa'i phyir ro //
'dis byas pa ñid la sog pa'i
gtan tshigs kyi skyon dag
kyañ ses par bya zin mi phal
pa la sog pa'i dpe'i skyon
dag kyañ brjod par bya'o //*

1. PPT D Za 190b7: *chos kyi tshogs stobs bcu la sog pa che ba'i yon tan rnams.*

-2) Also with regard to the subject ‘cognition’ [you] should state in the very same way (*rnam pa de ñid kyis*) [i.e., operating with *pāramārthika*] the faults of the reason¹ and the example [applied here] as well as the faults of the other reasons for that [claim]/of the [opponent] (*de'i gtan tshigs*) such as [because his cognition still is] ‘grasping’ and ‘having an object’ (*sālabana*).²

-2) *ye śes kyi phyogs la yañ rnam pa de ñid kyis* [D : *rnam pa ñid kyi P*] *gtan tshigs dañ / dpe'i skyon dag dañ / de'i gtan tshigs 'dzin pa ñid dañ / dmigs pa dañ bcas pa ñid la sogs pa'i skyon dag kyañ brjod par bya'o //*

-3) Also with regard to the property possessor ‘body’ [you have to show] the faults of the reason and the example in the same way.

-3) *sku'i phyogs la yañ gtan tshigs dañ / dpe'i skyon dag de bzin no //*

First, [you] also [have to question] the meaning of that [very] thesis ‘not omniscient’: ‘What is this?’ Does ‘not knowing everything’ mean a) ‘knowing certain [things]’ or b) ‘knowing nothing at all’?

thams cad mkhyen pa ma yin no // *śes dam bcas pa de'i don kyañ re zig gañ yin / ci thams cad ni mi mkhyen la / a) cuñ zad mkhyen pa yin nam / b) 'on te cuñ zad kyañ mi mkhyen pa yin /*

ad a) If of these [two] he assumes [“not omniscient” to have a meaning] as in the first

ad a) *de la gal te brtag pa śia ma ltar 'dod na ni des ci*

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1. Avalokitavrata: *pha rol po dag de bzin gśegs pa ni thams cad mkhyen pa ma yin te / byas pa ñid yin pa'i phyir ro śes bya ba la sogs pa'i gtan tshigs gañ dag ji sñed brjod du zin kyañ don dam pa pa'i de bzin gśegs pa thams cad mkhyen pa ma yin pa'i gtan tshigs su de dag mi ruñ ste / dper na sgra ni rtag te mig gi gzuñ ba yin pa'i phyir ro śes bya ba bzin du thams cad ma grub pa'i skyon dag kyañ śes par bya'o //* PPT D Za 191a1–3.
 2. The second reason is also applied by Bhāviveka in order to refute the Yogācāra; MHK 5.111: *sālabanatvād vitathā tathatālabanāpi dhīḥ / svapnādidhīvat tad grāhyaṃ nātas tattvaṃ ca yujyate //* (cf. also MHK 5.97–98). The cognition [of the Buddha], even the one having true reality as its object, would be deluded because it has an object, like the cognition in a dream, etc. And therefore reality would not fit as that which is grasped by him. For text and translation, cf. also Kawasaki 1992: 146 and Hoornaert 2003: 151, 169.

alternative, [then you have to ask,] ‘What do you assume that he does not know?’ If [the opponent says] super-sensible (atīndriya) [matters],’ [then you answer]: He knows that, because [it] is object of [his] cognition (*jñeyatvāt), just as an immaculate jewel put on the palm of one’s/his own hand.¹

zig mi mkhyen par 'dod / gal
te dbaṅ po las 'das pa'o ze
na des de mkhyen te / śes bya
yin pa'i phyir ñid kyi phyag
mthil du nor bu dri ma med
pa la sogs pa bžag pa bžin
no //

ad b) If he assumes [“not omniscient” to have a meaning] as in the second alternative, then this is disproved [already] in the previous alternative, because we accept [what he has said] ‘because he is human,’ and it is disproved by ordinary usage (prasiddhi), [namely] the example such as ‘ordinary person’ is not possible due to ordinary usage, because also those [ordinary people] know certain objects.

ad b) 'on te brtag pa phyi ma
ltar 'dod na ni phyogs sna
ma la gnod pa dan / grags
pas gnod de / de ni mi yin
pa'i phyir zes khas blaṅs pa'i
phyir dan / so so'i skye bo la
sogs pa'i dpe dag 'jig rten la
grags pas mi ruṅ ste / de dag
gis kyaṅ yul 'ga' zig śes pa'i
phyir ro //

If [the opponents] say: “The Bhagavān does not know what does and what does not belong to the

PP D214b4–6, P268b8–
269a5: ci ste gžan dag gis

1. Avalokitavrata: *de'i lan du des dbaṅ po las 'das pa yaṅ mkhyen par bsgrub pa'i rjes su dpag pa bstan pa'i phyir / des de mkhyen te / śes bya yin pa'i phyir ñid kyi phyag mthil du nor bu dri ma med pa la sogs pa bžag pa bžin no* zes bya ba smras te / de dag ni chos can dan / bsgrub par bya ba chos dan / sgrub pa'i chos dan / dpe yin par go rims bžin du sbyar te / dper na thams cad mkhyen pa ñid kyi phyag mthil du śel sgoṅ dri ma med pa la sogs pa bžag pa ni śes bya yin pa'i phyir de mkhyen pa de bžin du dbaṅ po las 'das pa dag kyaṅ śes bya yin pa'i phyir des mkhyen to // PPT D Za 192a6–b1. The example used by Bhāviveka, *ñid kyi phyag mthil du nor bu dri ma med pa la sogs pa / *svakarataratnāmala*, might be an allusion to his work **Karataratna* (Chang-chen-lun, Taishō 1578), available in a Chinese translation by Xuanzang; see Seyfort Rugg 1981: 63 with n. 196. For this argument, compare *Laṅkāvatārasūtra* where it is said that the *tathāgatagarbha* for the Tathāgatas is object of perception like the *āmalaka* fruit in [one’s/their] hand (*tathāgatānām punar mahāmate karatālāmalakavat pratyakṣagocarō bhavati* (LASū 91,2–3, ed. Vaidya 1963). I thank Kazuo Kano for this reference. See also *Nyāyabhūṣaṇa* 302,4–5: *tad yathā – vivādāspadībhūtāny adṛṣṭādīni kasyacit pratyakṣāṇi prameyatvāt karatālāmalakavad ity ...*

past, the future and the present in the same way as the others [i.e., Brahmā, Maheśvara and Nārāyaṇa]¹ know it,” [then you answer:] This only proves what is already established (*siddha-sādhana*), because by [their] erroneous (*log pa*) cognition they know the knowable [objects] erroneously. If ‘not knowing [everything (?)] means ‘knowing false [facts],’ then all the reasons [applied by them are proved] to be inconclusive (*anaikāntika*) on account of their own teachers, who are established [for them in the form] “our teacher knows everything.”²

'das pa dan / ma 'ons pa
dan / da ltar du gtogs pa
dan / ma gtogs pa dag ji ltar
śes pa de ltar bcom ldan 'das
kyis mi mkhyen to že na ni
grub pa la sgrub pa yin te /
de dag gis [P : gi D] log pa'i
śes pas śes bya dag log par
śes pa'i phyir ro // ci ste
mkhyen pa ma yin no zes bya
ba / nan pa mkhyen pa'o že
na ni kho bo cag gi ston pa
thams cad śes pa'o zes sgrub
pa rnams kyi ran gi ston pa
dag gis gtan tshigs thams cad
ma nes pa ñid do //

In case of the Mīmāṃsakas, [the reason] is inconclusive on account of Jaimini, etc.: First [you] have to ask those overcome by *timira* in the following way ('di skad ces dri bar bya ste): **You have to state of which nature the one is by whom the knowable things are known [and] who is endowed with correct cognition. If then they answer by adopting the [different] *siddhāntas* “his nature is this,” then at the occasion of [their] refutation you must bring forward the [arguments] as explained [before] *in extenso*.**

dpyod pa can dag gi ni rgyal
dpog pa la sogs pa dag gis
ma nes pa ñid de / re žig rab
rib kyis zil gyis [D : gyi P]
non pa de dag la 'di skad ces
dri bar bya ste / gan gis śes
bya gan gi no bo ñid śes pa
de yan dag pa'i śes pa dan
ldan par brjod par bya ste /
de dag gal te 'di skad ces
'di'i no bo ñid ni 'di'o zes de
dag grub pa'i mtha' yons su
bzun ste / smra na dgag pa

1. See ... *tshañs pa dan / dbañ phyug chen po dan / sred med kyi bu rnams ni* ... TJ D319a5, P365b5–6 on MHK 9.161. According to Avalokitavratā, these are Mahādeva, Viṣṇu, Akṣapāda, Vardhamāna, Kapila and Kaṇāda (*lha chen po dan / khyab 'jug dan / rkañ mig dan / 'phel ba dan / ser skya dan / gzegs zan la sogs pa dag gis* ... PPT D Za 193b3–4)
2. It is not clear which reasons are addressed here.

*skabs ji ltar gsuñs pa dag
rgya cher brjod par bya'o //*

... ..

In their case, too, you have to state the faults as explained [before] after having examined the meaning of their thesis; you have to state also the faults of the reason and the example as it fits.

... ..

PP D215a1-2, P269a8: *de
dag gi [D : gis P] yañ dam
bcas pa'i don rnam par
brtags nas skyon ji skad
bstan pa dag ñid brjod par
bya žin / gtan tshigs dan /
dpe'i skyon dag kyañ ci rigs
par brjod par bya'o //*

[This passage has been dealt with above, p. 51]

... ..

PP D215a4-5, P269b4-6: *dpyod pa can dag las kha cig
gis smras pa / de bžin gšegs
pa'i gsuñ rab ni thams cad
mkhyen pa ma yin pas smras
pa yin te / byed pa po dan
bcas pa'i phyir dper na / bye
brag pa la sogs pa'i bstan
bcos bžin no //*

In their case you have to state the fault[s] as before after having examined also the meaning of the thesis.

*de dag gi [gi D; om. in P]
dam bcas pa'i don kyañ rnam
par brtags nas śña ma bžin
du skyon brjod par bya'o //*

...

It is clear that this text does not belong to the main text of the PP; rather, as the passages highlighted in bold amply reveal, it reflects materials that have been added for teaching young Buddhist monks how to debate with Mīmāṃsakas. It represents first-hand information on the daily life in Buddhist monasteries in India of the sixth century, thus allowing us

a fascinating look into their education system. Thus, this digression and the possible other ones ask for urgent study.¹ Until now, our only sources about the grand debates between major Buddhist masters or between them and other great orthodox teachers have been the reports of Chinese pilgrims or Tibetan historical writings and a few inscriptions.² Although the passage under consideration is not available in its original language, I am not aware of any other text that documents this kind of matter in such a lively, first hand manner. Avalokitavrata, who himself probably went through Buddhist training of the type recorded in these notes, must have immediately recognized what this passage was, and thus, it may be safe to assume that he considered its contents to have been authored by Bhāviveka. It would be difficult otherwise to explain why he took the trouble to comment upon it.

The question to be asked now is: Who wrote this (these) digression(s) found in the Chinese and Tibetan translations of the PP? Was it written by Bhāviveka, drawing upon the MHK/TJ, to be distributed to young monks? I do not believe so. The discrepancies between the Chinese and Tibetan versions of the PP such as reported by van der Kuijp "... the Chinese translation quotes a verse from an unidentified sutra [*ru jing jie shuo*], the PP's Tibetan counterpart gives this passage in prose and does not at all indicate that it is a quotation, let alone from a sutra!" (2006: 194), and the fact that the reference to the *dbu ma'i sñiñ po'i de kho na ñid la 'jug pa'i skabs*, which is found in the Tibetan translation of the

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1. These *prasaṅgas* will be the topic of a research project to be conducted at the Institute for the Cultural and Intellectual History of the Austrian Academy of Sciences by Ritsu Akahane.
 2. On some inscriptions in which debates are mentioned and the possible role of debates in India, see the very informative description in Bronkhorst 2007. The main narratives of such debates have been collected and evaluated in an easily readable paper by José Cabezón, who draws on Chinese and Tibetan historical and biographical writings about famous Indian debates (Cabezón 2008). In the same issue of the journal, Georges Dreyfus deals with debates in Tibetan monasteries, where the situation was quite different as they did not have to fight against real Mīmāṃsakas (Dreyfus 2008). For an extensive treatment of debates in Tibetan monasteries, see Dreyfus 2003.

“Yogācāra appendix,” is missing in its Chinese counterpart (2006: 195), are best explained if we theorize that these digressions were written down by students, who were being trained to debate, on the basis of a teacher’s oral instructions. As the digression dealing with omniscience is too long to have been written in the margin of the PP manuscript, we may assume that it was written on a separate folio (or folios) which was then added to the PP manuscript. This might explain the fact that in the Tibetan translation, this digression is found in the comments on MMK 22.10, while in the Chinese version it appears in the explanation of MMK 22.8. The additional leaf may have been placed one leaf earlier in the bundle of the PP manuscript that made its way to China. As the commentary on MMK 22.10 refers to the ten powers of the Buddha to know everything (*tha sñad dan rjes su mthun par bcom ldan ’das thams cad mkhyen pa stobs bcu dan* PP D213b7), and as the Buddha’s omniscience is the topic of this digression, its placement seems more satisfactory in the Tibetan translation.

3. Problems with the *Madhyamakahrdayakārikā* and the *Tarkajālā*

Not all parts of the MHK and TJ texts that are extant today are accepted as having been authored by ‘our’ Bhāviveka;¹ indeed, van der Kuijp (2006: 187) has announced that he will “revisit the conundrum of the oeuvre of Bhāviveka/Bhavya on a future occasion.”² The matter certainly is quite nuanced and needs to be examined in more detail. For the sake of convenience, here we will look at the main arguments, both pro and contra, concerning the authenticity of the two texts in question.

3.1 *Ejima against Bhāviveka’s authorship*

As his main argument against the authenticity of the TJ, Yasunori Ejima mentions the fact that “[i]n the present TJ the *mūla-kārikās* are frequently introduced with wordings like ‘*ācārya āha*,’ or commented ‘*ayam ācāryasyābhiprāyaḥ*,’ etc.” Thus, he concludes that although “[t]he ‘Ur’-TJ, a revised or enlarged recension of which is now handed down to

1. The different positions are listed in Eltschinger 1998: 57 n. 2; see also van der Kuijp 2006: 188f., and Eckel 2008: 21–23.

2. A first draft of this investigation has kindly been put at my disposal by van der Kuijp.

us in the Tripiṭaka, was really composed by Bhāvaviveka ... [t]he present TJ was composed by another person named ‘Bhavya’.” This ‘Bhavya’ is assumed by Ejima to have lived “perhaps in the VIIIth century.”¹ Halbfass (1991: 100) seems to follow this attribution, but he does not provide any reasons.

3.2 Arguments by other scholars for Bhāviveka’s authorship

Against this argument by Ejima, specialists of Bhāviveka’s works have argued that expressions like ‘*ācārya āha*’ can also be found in other commentaries authored by the same person as the *mūla*-text. Lindtner (1982: 184) refers to Nāgārjuna’s *Pratītyasamutpādhṛdayavyākhyāna* and Qvarnström (1989: 21 n.1) to Vasubandhu’s AKBh. Gokhale (1985: 77) explains this fact with reference to the translator team: “we find a few anachronisms, where an ‘*Ācārya*’ (presumably Atiśa himself) is said to have inserted his own contributions to the discussion (see for example TJ on verse 21 of this chapter). It may be an interpolation or an interlinear remark made by the Lotsawa.” Eckel (2008: 22–23) also does not question the authorship of Bhāviveka of the TJ as a whole, but – while assuming that certain passages might be interpolations or insertions by a student or a later editor – he also considers the possibility that these “*ācārya* passages” might reflect a kind of “stylistic device.”

Another argument for the authenticity of the TJ is found in the comments on the concluding verse (MHK 11.3), as has been indicated by Eckel:

This text has been written in this way as the concise heart of the middle way; it is a mirror in which scholars can see reflected a multitude of sūtras.² (Eckel 2008: 22)

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1. See the letter printed in Lindtner 1982: 183. Ejima (*loc. cit.*) attributes also the *Madhyamakārthasaṅgraha* to this Bhavya. The pros and cons are also discussed in Seyfort Ruegg 1990.
 2. *iti madhyamakasyedaṃ saṃkṣepād dhrdayaṃ kṛtam / dhīmatām naikasūtrānta-bimbadarśanadarpaṇam* // MHK 11.3 (= D329a3, P379b2–3: *de ltar 'di ni dbu ma yi* // *sñin po mdor bsdus byas pa yin* // *blo ldan mdo sde du ma yi* // *gzugs brñan lta ba'i me loñ yin* //)

Eckel translates the commentary on this verse as follows:

“Written” means that it was composed by me, the one who analyzes with wisdom. In other words, I am the Master (Tib. *slob dpon* / Skt. *ācārya*) who wrote the text (Tib. *bstan bcos byed pa* / Skt. *śāstrakāra*).¹

Nevertheless, he does express his uncertainty about the authenticity of this passage:

While it is possible that this passage is an interpolation, and the Tibetan might be subject to other interpretations, it certainly seems that the author of the commentary thought of himself as the author of the verses. (*op. cit.*)

While I agree that the Tibetan is not clear and that the author of the commentary is identified as author of the verses, we should keep in mind that *krta/byed pa*, which Eckel translates as “written,” is not really that specific and means rather “made” or “composed,” thus leaving open the possibility that these verses were not written by Bhāviveka, but were perhaps presented orally to students.

While I do not subscribe to any of the explanations by Gokhale, Lindtner, and Qvarnström, or to Eckel’s “stylistic device,”² I do consider the TJ to have been composed by Bhāviveka.

3.3 Arguments for the authenticity of the Tarkajvālā

In the case of the TJ, which is available only in Tibetan translation, I believe we are facing a problem similar to that of the *prasāṅgas* in the PP. The Sanskrit manuscript upon which the Tibetan translation of the TJ is based certainly was not written down in this form by Bhāviveka himself, but more probably by a Buddhist student monk. However, while the notes that have entered the PP display an advanced level of debating knowledge and were most probably written by pupils who already knew

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1. TJ D329a5–6, P379b6–7: *byas pa* *zes bya ba ni rnam par bkod pa ste / bdag ses rab kyis dpyod par byed pas so // des na bstan bcos byed pa'i slob dpon bdag ñid bstan pa yin no //*
 2. It goes without saying that, in general, later insertions never can be excluded with certainty.

how to depict and refute arguments of opponents, the manuscript of the TJ seems to contain notes taken by a beginner student. Such students still had to learn the basics, as, for example in the formulation of a proof, what are the property possessor (*chos can*, *dharmīn*), the property to be proved (*bsgrub par bya ba'i chos*, *sādhya-dharma*), the reason (*gtan tshigs*, *hetu*) and the example (*dpe*, *dr̥ṣṭānta*).¹ A few examples may suffice. The Tibetan text represents the Derge and Peking versions of an inaccurately translated (?) and badly transmitted Tibetan text. These problems were also addressed by the Bo doñ Pañ chen, as summarized by van der Kuijp (2006: 186): “Lastly, the remarks with which he concludes his series of refutations are quite telling as to what he thought about the transmission of the MHK and the TJ, and their Tibetan translation. He thus ends with the declaration that the [Tibetan text of the] TJ has errors, unclarities, and is confused (*nor zhing mi gsal 'khrugs pa'i rnam pa can*), and entertains the idea that these problems derive from the less than satisfactory job done by the translators.”²

In the following I will show some portions of the TJ in which it is clear that the commentary stems not from the pen of Bhāviveka, but rather from his mouth. The relevant phrases are highlighted in SMALL CAPS.

1. The class may also have included more advanced students – we cannot know – but the notes reflect the level of a beginner.
2. An example for a problematic translation (or for a different Sanskrit manuscript) might be: *de'i* [em. : *des DP*] *gzugs śe na gtan tshigs don // rnam par rtog pa ma nes ñid // dbyer med ño bo* [D : *ño bo ñid P*] *yin na yañ // gtan tshigs ma nes pa ñid yin //* MHK 6.42 (TJ D239a2, P268a8–b1); *tādrūpyād iti hetvarthavikalpe vyabhicāritā / abhedarūpatāyāṃ ca syād vā hetor asiddhatā //* MHK 6.42. The rendering of *vyabhicāritā* and *asiddhatā* into Tibetan through *ma nes pa ñid* makes it impossible to understand the argument properly in its Tibetan version.

An example for a badly transmitted text is: *'dis* [em. : *'di DP*] *ni sdig pa dag mi* [P : *ma D*] *'gyur // ma reg* [P : *rig D*] *pa dañ ma mthoñ phyir // ma bsgoms* [em. : *bsgos D*, *thos P*] *phyir dañ bag chags phyir // dran pa'i śes dañ dge ba bzin //* MHK 9.121 (*pāpaṃ prakṣālyate nādbhir aspr̥ṣṭer anidarśanāt / akledād vāsanādhānāt smrtijñānaśubhādivat //*) *sdig pa zes bya ba ni CHOS CAN no // de chus* [D : *chu yis P*] *dag par mi 'gyur zes bya ba ni de'i CHOS so // mi reg pa dañ / mi mthoñ ba dañ / bsgoms* [em. : *bsgor DP*] *med pa dañ / bag chags su gnas pa'i phyir zes bya ba bzi ni GTAN TSHIGS te /* TJ D305b7–306a1, P347b–7.

*lam gsum ji bžin don ldan yin // tshañs pas bstan phyir sman dpyad
bžin // 'das dan ma 'oñs mkhyen pa po [D : pa'o P] // des bstan pa
bsgrub bya yin že na / MHK 9.148*

*yathārtho hi trayīmārgo brahmokter vaidyakādivat /
atītānāgatajñair vā tadukteś cet prasādhya te // MHK 9.148*

*lam gsum ni CHOS CAN no // don ji lta ba bžin yin te zes bya ba ni de 'i CHOS
so // tshañs pas bstan pa yin pa'i phyir // 'das pa dan ma 'oñs pa mkhyen
pa 'i thub pas bstan pa 'i phyir zes bya ba gñis ni GTAN TSHIGS te / gañ dan gañ
tshañs pas bstan pa 'am / 'das pa dan ma 'oñs pa mkhyen pas bstan pa gañ yin
pa de dan de ni don ji lta ba bžin te / dper na sman dpyad bžin no zes bya ba
ni DPE yin no že na / (TJ D316a1–3, P361a6–b1)*

If [the opponent] proves that the way [taught] in the three Vedas is true (yathārtha), because it has been taught by Brahmā or by those who know the past and the future, just like the medical part [of the Veda, i.e., the Āyurveda, which has been taught by them and which is true].

If [the opponent proves:] “The way [taught] in the three Vedas” is the PROPERTY POSSESSOR (*chos can*, *dharmīn*). “True” is a PROPERTY (*chos*, *dharma*) of this [property possessor]. The two [statements] “because it has been taught by Brahmā” [and] “because it has been taught by the Munis who know the past and the future” are REASONS (*gtan tshigs*, *hetu*). Whatever has been taught by Brahmā, or whatever has been taught by those who know the past and the future, that all is true, “like the medical part [of the Veda];” this is the EXAMPLE (*dpe*, *drṣṭānta*).

The commentary on the following verse again is quite short, probably the shortest in the TJ. And again, it only identifies the property possessor (*dharmīn*), the property to be proved (*[sādhya]dharma*), the reason (*hetu*), and the example (*drṣṭānta*).

*yod phyir sgra ni mi rtag ste // ci phyir bya ba bžin mi gzun // MHK
9.45ab*

sattvād anityaḥ śabdo 'yaṃ kriyāvat kiṃ na grhyate ¹

1. For stylistic reasons one might assume that the author of MHK 9.45 and MHK 4.37 (*jātaṃ duḥkhasvabhāvena śūnyaṃ tat kiṃ na grhyate* //) is the same.

Why do you not accept that this word is impermanent, because it exists, just like an action [such as going and washing]?

sgra ni CHOS CAN no // mi rtag pa ñid ni CHOS so // yod pa'i phyir zes bya ba ni GTAN TSHIGS te / gañ dan gañ yod pa de ni mi rtag ste / dper na 'gro ba dan btso blag la sogs pa'i bya ba yin no // (TJ D287b7–288a2, P324a8–b1)

Besides identifying the *dharmīn*, the *sādhya* *dharma* and the *dr̥ṣṭānta*, in the following example it is even said that the phrase *viññāna-viṣayatvena* is stated [by the teacher] in order to give the reason (**viññāna-viṣayatveneti hetvārtham ity uktam*).

gal te smra 'dod bsgrub bya ba // phyi don sems kyi dños ñid de // rnam par śes pa'i yul yin phyir // dper na de ma thag bzin do //

*cittasvabhāvo bāhyo 'rtho yadi sādhyo vivakṣitaḥ /
viññānaviṣayatvena tad yathā samanantaraḥ // MHK 5.27*

zes bya ba 'di la phyi rol gyi don ni CHOS CAN no // de sems kyi ño bo ñid yin par sgrub pa ni de 'i CHOS so // rnam par śes pa'i yul yin phyir // zes bya ba ni GTAN TSHIGS KYI DON DU PHYIR zes smos so // dper na de ma thag pa'i rkyen bzin no zes bya ba ni DPE ste // (TJ D270a6–7, P228b5–7)

In addition to the members of the proof being identified, also phrases concerning the fact that the proof's *pakṣa* consists of *dharmīn* and *dharma* together (*chos dan chos can bsdoms pa ni phyogs so*) can be better understood as an explanation for beginners. Such statements would certainly not have frightened an opponent or impressed anyone else.

śes bya'i sgrib pa zad byed pa // de yañ lam 'di ñid kyis yin // sems las byuñ ba'i sgrib yin phyir // ñon moñs sgrib pa ji bzin 'dod //

*etenaiva ca mārgeṇa jñeyāvaraṇasaṃkṣayaḥ /
caittasattve sati vr̥teḥ kleśāvṛtivad iṣyate // MHK 4.5*

śes bya'i sgrib pa zad byed pa // zes bya ba ni CHOS CAN no // de yañ lam 'di ñid kyis yin zes bya ba ni de 'i CHOS rab tu sgrub pa'o // CHOS DAN CHOS CAN BSDOMS PA NI PHYOGS so // (TJ D147a2–3, P159b8–160a2)

Especially the frequent occurrence of this phrase leaves no doubt that the comments on MHK, at least in part, were meant for beginners.

The same phrase occurs in TJ on MHK 4.34,¹ on MHK 5.111,² on MHK 6.25,³ on MHK 9.7,⁴ on MHK 9.17,⁵ and on MHK 9.140;⁶ a similar phrase is found in the passage on MHK 5.32 (*chos can dan chos bsdus pa ni phyogs yin no*).⁷ The first occurrence is, if I did not overlook anything, in TJ on MHK 3.26.⁸

1. TJ D164b7–165a1, P178b5–6: ... *theg pa chen po* *žes bya ste* / 'di ni CHOS CAN no // *de sañs rgyas kyis gsuñs pa'i gsuñs yin pas sañs rgyas kyi žes bya ba ni* CHOS YIN PAR BSGRUB PAR BYA'o // CHOS CAN DAñ CHOS BSDOMS PA NI PHYOGS so //
2. TJ D226b6–227a1, P253a5–7: *de kho na ñid la dmigs pa'i blo* *žes bya ba ni* CHOS CAN no // *de ni brdzun pa yin te* *žes bya ba ni* de'i CHOS te BSGRUB PAR BYA BA'o // CHOS DAñ CHOS CAN BSDOMS PA NI PHYOGS so // *dmigs pa dañ beas pa'i phyir žes bya ba ni* GTAN TSHIGS te / *gañ dañ gañ dmigs pa dañ beas pa yin pa de dañ de ni brdzun pa yin te* / *dper na rmi lam gyi šes pa bžin žes bya ba ni* DPE'o // D226b6–227a1, P253a5–7.
3. TJ D234b2, P262b8–263a1: ... *gtso bo ste* CHOS CAN no // *de yod pa žes bya ba ni* de'i CHOS te BSGRUB PAR BYA BA'o // CHOS DAñ CHOS CAN BSDOMS PA NI PHYOGS so // *sna tshogs kyi rjes su 'gro ba la sogs pa lña ni* GTAN TSHIGS te /
4. TJ D275b3–4, P311b1–3: *de la sgra ni* CHOS CAN no // *rtag pa ñid ni* de'i CHOS so // CHOS DAñ CHOS CAN BSDOMS PA NI PHYOGS so // *lan cig gis 'jug pa dañ goms pa dañ* / *yañ šes pa 'byuñ ba dañ* / *mñan par bya ba ñid ces bya ba bžin ni* GTAN TSHIGS so // *sgra ñid bžin no žes bya ba ni* DPE ste /
5. TJ D277b2–4, P313b4–6: *sañs rgyas gsuñ ni žes bya ba ni* CHOS CAN no // *de tshad ma ma yin žes bya ba ni* de'i CHOS so // CHOS DAñ CHOS CAN BSDOMS PA NI PHYOGS so // *lta ba gsum sun 'byin pa'i phyir žes bya ba ni* GTAN TSHIGS te / *gsum la lta ba ni lta ba gsum ste* / *grub pa'i mtha' gsum mo* // *de sun 'byin par byed pa ni lta ba gsum sun 'byin pa'o* // *gañ dañ gañ la lta ba rnam (rnam D : rnam P) pa gsum sun 'byin pa yod pa de dañ de ni tshad ma ma yin te* / *dper na gcer bur rgyu ba'i lta ba bžin no žes bya ba ni* DPE yin te /
6. TJ D312a6–7, P356a6–7: *ljon śiñ ni* CHOS CAN no // *de la sems yod pa ma yin žes bya ba ni* de'i CHOS so // CHOS DAñ CHOS CAN BSDOMS PA NI PHYOGS so // *skye gnas bžis ma bsdus pa'i phyir žes bya ba dañ* / *dkyil du bcad kyañ mi bzod pa med pa'i phyir žes bya ba gñis ni* GTAN TSHIGS te
7. TJ D209a2–3, P230b8–231a1: *gzugs kyi rdul gcig pu ni žes bya ba ni* CHOS CAN yin la / *de gzugs kyi blo'i spyod yul ma yin te žes bya ba ni* de'i CHOS te / CHOS CAN DAñ CHOS BSDUS PA NI PHYOGS yin no // *de snañ ñid du mi 'gyur phyir* // *žes bya ba ni* GTAN TSHIGS te /
8. TJ D59b7–60a, P63b2–3: *'dir sa la sogs pa dag ces bya ba ni* CHOS CAN yin la / *don dam par na 'byuñ ba'i ño bo ñid ma yin žes bya ba ni* de'i CHOS yin no // CHOS CAN DAñ CHOS BSDUS PA NI PHYOGS yin te /

Let us now look at a few passages in which, according to Lindtner and Qvarnström, Bhāviveka refers to himself as *ācārya* (*slob dpon*) or *śāstrakāra/śāstrakṛt* (*bstan bcos byed pa*), or which, according to Ejima (and Eckel), might have been added by an “8th century Bhavya” (or a later editor or student):

- The first three verses of salutation are already introduced as having been taught by the author of the work:

de 'i phyir BSTAN BCOS BYED PAS bstan bcos kyi dan por | (MHK 1.1–3) 'jes ston pa la (TJ D41a2–3, P44a1–3; translated in Gokhale 1985: 81)

- In the third chapter, for instance, we find the profound statement by the “teacher” that the opponent’s answer is not possible:

de la SLOB DPON gyis bśad pa / pha rol pos smras pa de ni lan du ruñ ba ma yin no 'jes bya ba yin no // ji ltar (P : lta D) 'ze na / ... MHK 3.225ab (TJ D112a6–7, P120b2–3)

With regard to that, the teacher explained that what has been said by the opponent is not possible as an answer. Why? ... MHK 3.225ab

- The *uttarapakṣa* in the Vedānta chapter, for example, is introduced with the insightful remark that the verse has been stated by the author in order to answer the opponents’ accusations:

de la lan brjod par bya ba 'i phyir BSTAN BCOS BYED PAS smras pa / ... MHK 8.18 (D255a3, P287b4; the verse is translated in Qvarnström 1989: 53)

- In the next passage, the “*ācārya*” again displays his skills in identifying the *dharmin*, the *sādhya* *dharma* and the *dr̥ṣṭānta*:

g'zan yan dños po rtag pa thams cad la khyab pa 'i bdag dños po thams cad kyi rten du gyur pa nam mkha' dan 'dra ba yin no 'jes smras pa de la / de las g'zan du rtag ge 'i gnod pa ñe bar dgod pa 'i sgo nas SLOB DPON gyis smras pa /

rgyu las ñe bar ma byuñ ba // nam mkha' dños por mi 'dod do //
de ni gcig kyan ma yin te / mo gśam gyi ni bu b'zin no //

nāpi hetvanupādānād ākāśaṃ bhāva iṣyate /
vandhyātanayavan nāpi tad ekam ata eva hi // MHK 8.68

nam mkha' zes bya ba ni CHOS CAN no // de ni dños po ma yin te zes bya ba ni de 'i CHOS so // rgyu las ñe bar ma byuñ ba'i phyir zes bya ba ni GTAN TSHIGS so // (TJ D266a1–3, P300a2–5)

“Moreover, as to the statement [of the opponent] that the Self (*ātman*) is a permanent (*nitya*) entity (*bhāva*) and is all pervasive (*sarvatraga*) and is the support (*ādhāra*) of all entities (*bhāva*) like space, as to that, in order to adduce a disproof differently from that, the *ācārya*^{*/140} [i.e. Bhavya] says the following:

MHK 8.68 states:

Again, space cannot be regarded as an entity, since it does not stand in relation to a cause. It is, therefore, not one, [but inexistent], just as [the unreal] son of a barren woman [is not one].

TJ 8.68 explains:

The SUBJECT (*dharmin*) is ‘space,’ the PROPERTY [which is to be proved] (*sādhya-dharma*) of [the subject in the thesis] is ‘that is not an entity.’ The LOGICAL REASON (*hetu*) is ‘because it is not originated (*anupapannāt*)^{**/143} from a cause (*hetu*).’”

(Qvarnström 1989: 122f.; the text of TJ is edited in n. 141, the Tibetan text of the *kārikā* on p. 146) [small caps mine H.K.]

* Qvarnström’s note 140: “Bhavya refers here to himself as *ācārya*.”

** Qvarnström’s note 143: “*ñe bar ma byuñ ba'i phyir* suggests *anupapannāt* and not *anupādānāt* (= *ñe bar ma blañ ba'i phyir*) as in MHK 8.68.”

In his superb study and translation of the Vedānta chapter of Bhāviveka’s MHK, Olle Qvarnström (1989: 21 n. 1) refers to Walleser, Gokhale and Ejima, who call into question the genuineness of the TJ or parts of it:¹ “The only substantial argument against it, however, is the

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1. On the positions of Ejima and Gokhale, who only considers the “*ācārya* passages” non-genuine, see above §3.1 and p. 61, respectively. Walleser, in his study on early Vedānta, does not deal with the *ācārya* problem at all. After having examined the PP, which in the colophon of the Tibetan translation is attributed to Bhā(va)viveka (*legs ldan byed* PP D 259a4), he considers the TJ, which is attributed to Bhavya (*bha bya* TJ D329b2, P380a4), and notes: “Die Identität von Bhavya und Bhavaviveka ist immerhin nicht über jeden Zweifel erhaben” (Walleser 1910: 17, n. 1).

phrase occurring at intervals: *ācārya āha*, or the like, which would prove the existence of a different author of the TJ from the one who wrote MHK ...” I think that it is much more likely that a phrase such as “in order to adduce a disproof differently from that, the *ācārya* [i.e. Bhavya] says the following” was written by a student, who heard these words spoken by Bhāviveka, wrote down the verse, and then the identification of the *dharmin*, the *sādhyadharma* and the *hetu*.¹

I do not believe that Bhāviveka would have impressed his opponents or anyone else by showing his ability to identify the property possessor or the reason in a verse he had formulated himself. It is also hard to imagine that Bhāviveka, when preparing for a class, would have written down something like this in his cell and then brought it to class and distributed it there. It is much more likely that these are notes taken by a beginner student listening to Bhāviveka.² This also could account for the fact that the Bo don Paṇ chen, with regard to MHK 6.28, “states outright that the intent of the verse is explained differently in the TJ and that he did not see its comment to be a good one (*legs pa ma mthong*)” (van der Kuijp 2006: 186). From time to time it may happen that students do not properly understand what they are being taught... The same holds good for the explanations of MHK 5.68, where the problem was formulated by Eckel (2008: 272, n. 87) as follows: “The commentary on the first half of this verse puzzled Hoornaert and Yamaguchi, as it should. It is one of the rare cases where the Tibetan text of the commentary seems to misunderstand the verse.” Also Gokhale’s observation that the TJ “evinces a lack of understanding for long compounds at a few places” (1985: 77) is better understood if we assume the TJ to have been written down by a beginner student, and not by a later person also called Bhāviveka or something similar.

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1. More passages in the TJ that refer to the *slob dpon* are indicated in Seyfort Ruegg 1990: 70 n. 18.
 2. Besides learning what the property possessor, the logical reason and the example, etc., consist of in a proof formulation, the students of this class also learned how to formulate a *prayoga* (“Whatever has been taught by Brahmā ...”), see above p. 64, TJ on MHK 9.148.

4. Conclusion

The main argument against Bhāviveka's authorship of the TJ is the frequent mention of *ācārya* and *śāstrakāra/śāstrakṛt*. This, however, can easily be explained by the fact that in such passages we are most probably dealing with notes taken by a beginner student. Thus, there is no need to assume that these parts were written by a later author whose name was Bhavya and who lived in the 8th century, as has been proposed by Ejima (§3.1). Moreover, as the first three verses of salutation are already introduced as having been taught by the work's author (*bstan bcos byed pa*; see above p. 67), if Ejima's proposal were followed, the entire TJ would have to be attributed to a later author. At least for the ninth chapter of the MHK/TJ a "later author" can be excluded with certainty. The topics of this chapter are found in the appendix of the PP (D214a3–D216a7), examined above (§2), which consists in a summary of the main arguments against the omniscience of the Buddha together with their refutations (see Krasser 2011, §3.3). This digression in the PP, examined above in its Tibetan translation, is also included in the Chinese translation undertaken by Prabhākaramitra in 630–632 (see above, p. 50). Thus, this digression as well as chapter nine of the MHK/TJ, on which it is based, must have been composed before this date. This also might be the case with chapter five of the MHK/TJ, which deals with Yogācāra tenets, as the reference to the TJ in the Yogācāra appendix of the PP (see above, p. 60) probably refers to this chapter.

Qvarnström's (1989: 21 n.1) reference to the AKBh, where Vasubandhu refers to "himself" as *ācārya* (*ucyata ity ācāryavacanam darśayati* AKBh 8,9) and which is then glossed by Yaśomitra as *śāstrakāra* (AKVy 10,23),¹ is used to substantiate his assumption that in Indian texts teachers refer to themselves as *ācārya*. However, I believe it would be worthwhile to examine whether this was written by Vasubandhu himself or was merely an explanation for a student. Such a study certainly should include passages such as *iti samāpta ānuṣaṅgikaprasaṅgaḥ* (AKBh on *anīyatam manah* // AK 1.47'd; *zar la 'ons pa'i skabs rdzogs so* // D

1. See also Seyfort Ruegg 1990, 63–64.

52b2)¹ as well as the Tibetan and Chinese translations. As the Indian commentarial literature seems mainly to have been addressed to students,² we find other such cases. Lindtner (1982: 184) refers to Nāgārjuna's *Pratītyasamutpādahṛdayavyākhyāna*. As mentioned in Seyfort Ruegg (1990: 64 and n. 20), another example of the "author" of the commentary referring to "himself" as *ācārya* is found in Haribhadrāsūri's *Anekāntajayapatāka*. See also the discussion on the authorship of the *Vākyapadīyavṛtti* (on *Vākyapadīya* 1) concerning the occurrence of *ihabhavat/tatrabhavat* in the *Vṛtti* (Houben 1999 and 1999a).³ The authorship of these works is, however, not the topic of this paper. Nevertheless, I would like to ask my colleagues to keep their eyes and minds open for this type of hitherto ignored irregularity, so that we might finally be in a position to set some criteria for making decisions about the original texts, if indeed this is at all possible.

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1. For more digressions in the AKBh, see AKBh-Index s.v. *žar la 'oṅs pa*.
 2. Some of the works indicate in their titles that they were composed for the benefit of students (*śiṣyahita*). See, for example, Vinītadeva's commentary on the *Nyāyabindu* (*rigs pa'i thigs pa rgya cher 'grel pa slob ma la phan pa* (**śiṣyahitā*) *žes bya ba slob dpon dul ba'i lhas mdzad pa rdzogs so* // D4230, 36b1–2), or Haribhadrāsūri's commentary on the *Nyāyapraveśa* (*samāptā ceyam śiṣyahitā nāma nyāyapraveśa-kaṭikā. kṛtir iyaṃ haribhadrāsūreḥ*. A.B. Dhruva (ed.), *Nyāyapraveśa of Dinnāga*, Delhi 21987, p. 37,25–26).
 3. On Abhinavagupta's view concerning the author of *Vākyapadīyavṛtti* 1, see Ratié forthcoming, n. 61: "... (although modern scholars have been wondering whether the VPV is Bhartṛhari's, Abhinavagupta has no doubt concerning its authorship, as noticed in Iyer 1969, p. 22: thus in ĪPVV, vol. II, p. 226, he quotes VPV I, pp. 214–215, and introduces it with the words *tad āha tatrabhavān bhartṛhariḥ*, 'this is what the master Bhartṛhari has said [in...]'): *tasmāt pratyakṣam ārṣaṃ ca jñānam saty api virodhe bādhakam anumānasya*. 'For this reason, perception and the knowledge of Seers invalidate inference even when there is a contradiction [between them].'" Cf. also Unebe 2006: 491 n. 3.

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- AKVy *Abhidharmakośavyākhyā* (Yaśomitra) – Unrai Wogihara (ed.), *Sphuṭārthā Abhidharmakośavyākhyā*. Tokyo 1932–36.
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The Revised Edition of Śūra's *Jātakamālā* On the Basis of the Oldest Available Source Material

—ALBRECHT HANISCH—

[In my paper I try to show how even a well-known Buddhist Sanskrit text that is available in several supposedly satisfactory editions can be substantially improved through the study of old source material (in Sanskrit and Tibetan), which hitherto has not, or only partly, been taken into account. The *Jātakamālā* of Śūra, composed not later than the early 4th century CE, has been edited by Kern 1891, Vaidya 1959, Caudharī 1971 and Mukhopadhyaya 2007. In fact, the three latter editions are based directly on Kern's *editio princeps*, which itself is based on three comparatively late and accordingly, to some degree, faulty Nepalese paper manuscripts. As for legends 1 to 15 alone, the study of two old palm-leaf manuscripts from the 11th and 12th centuries (Mss N and T), a number of even older manuscript fragments from Central Asia, a Sanskrit commentary (*Jātakamālāṭīkā*), the Tibetan translation of the *mūlagrantha* and two commentaries extant in Tibetan translation only has enabled me to improve the text of the *Jātakamālā* in more than 800 cases. Meiland 2009, who prepared an English translation of the *Jātakamālā* for the Clay Sanskrit Library along with the Sanskrit text, was the first scholar relying upon my revised edition of legends 1 to 15 (published in 2005). For legends 16 to 34, the revised text of which is still under preparation by me, he made use of the list of variant readings in the two above-mentioned palm-leaf manuscripts published by Khoroché 1987. However, when I rechecked copies of the original manuscripts, I found for legends 1-15 alone 300 instances in which variant readings of N and T have been overlooked or wrongly recorded by him. This points up the great importance of re-consulting the original sources.]

1. Introductory

In yesterday's session of this workshop, Prof. Hahn gave a survey of the state of affairs of projects concerned with re-editing Buddhist (Sanskrit) works. Now I would like to illustrate the potentialities (and difficulties) in the field of re-editing Buddhist texts with regard to an individual work, the *Jātakamālā*, composed by the distinguished poet Śūra (also known as Ācārya Śūra or Ārya Śūra), probably not much later than the early 4th century of the Common Era.

This text describes in 34 stories (or legends) marvellous deeds of the Buddha in former existences, when he still was a Bodhisattva intent on

freeing sentient beings from suffering in *saṃsāra* and on leading them to and along the path of salvation. The content, for the most part, goes back to traditional sources, such as the collection of Jātakas, which forms part of the Pāli Tipiṭaka. Through the literary form he chooses, however, Śūra transforms the traditional material into a beautiful piece of poetry. He presents the instructive content of the stories in the form of a *kāvya*, written in flawless classical Sanskrit, and more particularly as a *campū*, a very artistic mixture of prose (*gadya*) and verse (*padya*), in the latter of which he employs a multitude of different metres.

Now, in most of the relevant compendia on the history of Indian literature, the *campū* is treated as a comparatively late phenomenon, with the *Nala-* or *Naladamayantīcampū* of Trivikramabhaṭṭa (early 10th century) being mentioned as the earliest specimen.¹ But the *Jātakamālā* too, displays the form of a full-fledged, classical *campū*. And it, too, is explicitly mentioned (alongside the *Naladamayantīcampū*) in Ratnaśrījñāna's *Ratnaśrīṭīkā*,² a 10th-century commentary on Daṇḍin's well-known treatise on poetics, the *Kāvyādarśa*. Indeed, the *campū* genre seems to be a Buddhist invention, with Kumāralāta's *Kalpanāmaṇḍitikā* *Drṣṭāntapañktiḥ* and the *Jātakamālās* of Saṅghasena³ and Śūra as the finest early specimens. The earliest specimens seem to be "several apparently old Buddhist legends which seem to form the beginning of the genre. They can be found in the Vinaya of the Mūlasarvāstivādins, as

1. As Hahn 2007: 40, note 54 rightly states: "The noteworthy exception is A. K. WARDER's *Indian Kāvya Literature*, Vol. One, *Literary Criticism*, Delhi 1972 (revised edition: Delhi 1989), Vol. Two, *Origins and Formation of the Classical Kāvya*, Delhi 1974; cf., §§ 433-435 in Vol. One and §§ 915 and 930 in Vol. Two."

2. Thakur/Jha 1957: 22f.

3. The Sanskrit text of both works is preserved only fragmentarily in the form of fragments found in Central Asia. The preserved Sanskrit text of Kumāralāta's work was edited by Lüders 1926: 135-193 and 194-208. Hahn 1982: 309-320 outlines the history of research on the *Kalpanāmaṇḍitikā*. Subsequently, he gives the text of the Tibetan translation of its first legend (the other stories have not been translated) along with a German translation (Pp. 321-336).

Parts of Saṅghasena's *Jātakamālā* are preserved in a multi-text manuscript found in Qizil during the 3rd Turfan expedition. Apart from that, the work is extant in a Chinese translation. An edition both of the Sanskrit fragments and the Chinese version by Michael Hahn and Mitsuyo Demoto-Hahn is under preparation.

separate parts of the Gilgit manuscript or among the fragments of Buddhist Sanskrit literature found in Central Asia.”¹

The name *Jātakamālā* is not only the title of the text, meaning a “garland of birth-stories” or, in its underlying meaning, a “garland (of flowers) which consists of episodes from former births [of the Buddha]” or a “garland which has episodes from former births [of the Buddha] (as its flowers)”. It went on to become the term for a whole literary genre, as attested by stanzas 7 and 8 of Somendra’s introduction to the *Bodhisattvāvadānakalpalatā*, composed by his father Kṣemendra (I quote Speijer’s English translation of the Sanskrit passage):

There exist many ‘Garlands of Birth-Stories of the Jina’ by Gopadatta and other teachers, who, discarding the usual order of the Avadānas, gathered tales *carptim*, and told them at length in elaborate prose (g a d y a) interspersed with verse, holding themselves free as to the proportions of the two styles, which they made interchange. They all treat of the praise of the Right Path, but, owing to their profoundness, are hard to understand. (Speijer 1895: xxi)

The same twofold interpretation of the term *jātakamālā* we find in Yi-jīng’s account of his journey to India.²

Apart from the above-mentioned *Kalpanāmaṇḍitikā Drṣṭāntapañktiḥ* of Kumāralāta and the *Jātakamālā* of Saṅghasena, which are to be rated as prior to Śūra’s *Jātakamālā*, there are two works continuing the genre, viz. the *Jātakamālā* of Haribhaṭṭa (who explicitly mentions Śūra as his illustrious predecessor) and the *Jātakamālā* of Gopadatta. The exploration of the latter two texts has been one of the great achievements of my Guru, Prof. Michael Hahn.

As for the dogmatic content of the *Jātakamālā*, this work is a classic example of an illustration of Buddhist ethics. Śūra explores the issues of the Buddhist cardinal virtues as summarized e.g. in the “Six

1. Hahn 2007: 40.

2. Cf. Meadows 1986: 5. As for the discussion, whether the author of the *Pāramitāsamāsa* and the author of the *Jātakamālā* was the same person, cf. Meadows 1986: 1-21, Basu 1989: 41f and Hahn 1982: 321-324, 1985: 254f and 1993: 36-40.

Perfections” (*ṣaṭpāramitā*-)¹ and the “Four Immeasurables” (*caturapramāṇa*-),² also called “*Brahmavihāras*”.

On account of both its fine quality as a *kāvya* and its moral teachings, Śūra’s *Jātakamālā* has become a quite influential work (not only) in the world of Buddhism. This is shown, for example, by quotations in such later works as Vallabhadeva’s *Subhāṣitāvali*, Ratnaśrījñāna’s *Ratnaśrīṭīkā* on Daṇḍin’s *Kāvyaadarśa*, Sarvānanda’s *Ṭīkāsarvasva* on the *Amarakośa* or Vāmana’s *Kāvyaḷaṃkārasūtra*.

The *Jātakamālā* has been translated into Chinese, Tocharian, Tibetan and Mongolian. Of these classical translations, the Tibetan translation (prepared rather early, at the beginning of the 9th century) is the most, or rather the *one*, important one, as we shall see below. There are also pictorial representations based on the stories of the *Jātakamālā*, for example among the murals of the Ajaṇṭā caves and the reliefs of the famous Borobudur *stūpa* on the island of Java. The high esteem the *Jātakamālā* enjoyed can also be seen from the fact that among the six normative texts of the bKa’ gdams pa school (the formation of which was very much influenced by Atiśa who went to revive Buddhism in Tibet in the 10th century), Śūra’s work was the one representing the field of ethics.³

2. Editions of Śūra’s *Jātakamālā*

It is a pity that even in a recently published edition of the *Jātakamālā*—namely: *The Jātakamālā of Āryaśūra. With Engl. Translation by J. S. Speyer*. Edited by Satkari Mukhopadhyaya. Delhi 2007. (*Pracya-manisa Classics*. 1.)—the most valuable Sanskrit source materials, which nowadays are readily available (see below), have not been consulted. This edition still relies on the *editio princeps* by Hendrik Kern and the first modern translation by Jacob Samuel Speijer, both publications dating from the late 19th century. Thus, sadly enough, it is outdated from the very moment of its appearance.

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1. Namely *dāna* “generosity”, *śīla* “morality”, *kṣānti* “forbearance”, *vīrya* “energy”, *dhyāna* “meditation” or “concentration of the mind” and *prajñā* “wisdom”.
 2. Namely *maitrī* “affection”, *karuṇā* “compassion”, *muditā* “joy” and *upekṣā* “equanimity”.
 3. The five other texts being the *Mahāyānasūtrāḷaṃkāra*, the *Bodhisattvabhūmi*, the *Śikṣāsamuccaya*, the *Bodhicaryāvatāra*, and the *Udānavarga*.

In the brief description of this book on the cover it is stated:

Of all the editions of the *Jātakamālā* so far published the present bilingual one is by far the best. The text published in this edition has been reconstructed primarily on the basis of two earlier editions – one by Hendrik Kern and the other by P. L. Vaidya. While editing the text variants noted by Kern and emendations suggested by Vaidya have been taken into consideration. In addition, the readings adopted by the anonymous commentary and the suggestions of the translator, J. S. Speyer, have also helped the finalization of the text.

Such a blurb sounds nice, but it does not stand up to critical questioning: *Firstly*, the *editio princeps* of Kern is based on three rather recent Nepalese manuscripts dating from the 17th to the 19th centuries which abound with scribal errors (MSS A and B from Cambridge, and MS P from Paris), whereas today far older and better source material is available in the form of two palm-leaf manuscripts.

Secondly, the editions of Kern 1891 and Vaidya 1959 cannot (tacitly) be treated as independent editions; on the contrary, Vaidya's edition is directly based on Kern's *editio princeps*. The same holds true for another Indian edition by Sūryanārāyaṇa Caudharī, first published in 1951, followed by a second revised edition in 1971. To quote Peter Khoroche (who studied the older, more authentic source material, and based on it his 1989 English translation of Śūra's *Jātakamālā*), *Towards a New Edition of Ārya-Śūra's Jātakamālā*, 1987, p. 5:

The editions of Caudharī (1951, 1971) and Vaidya (1959) were nothing more than reprints of Kern's text with a handful of conjectural emendations, some obvious misprints corrected and a number of new ones introduced. Since 1891 there has been no further study of the manuscript sources, presumably on the assumption (voiced by Max Müller in his preface to Speyer's translation of AJM, p. xi) that Kern's was not only the first edition but would also be the final one. This, as will be seen, is mistaken.

Thirdly, in the way of truly old source material, the use of "the anonymous commentary" in Mukhopadhyaya's edition, I had hoped, would constitute at least *some* advance compared to the above-mentioned

earlier editions. But when checking Mukhopadhyaya's edition with regard to that for the first 15 legends, I found that variants from this commentary (the MS of which contains 65 folios) were used three times at all. And one needs to bear in mind that this commentary is incomplete; it covers only the first 15 of the 34 legends of the *Jātakamālā*.

Moreover, the only available "edition" of this *Jātakamālāṭīkā* is the PhD thesis of Ratna Basu, submitted in 1989 at Bonn University (Germany) in the form of a typescript, which, however, never has been published. When I checked Basu's "edition" against the manuscript (TUL no. 137), I found numerous instances in which Basu misreads the manuscript or ignores variants in the *Ṭīkā* and "emends" the commentary by adjusting its wording to Kern's edition. A few examples may illustrate that:

(1) Stanza 12.21ab (composed in the metre called Rucirā) reads according to Kern 1891: 80.9, Vaidya 1959: 83.9-10 and Caudharī 1971: 134:

**tvayā kulam samamalam abhyalamkṛtam
samudyatā nabha iva śāradendunā |**

Speijer 1895: 113 translates this as "As the moon rising in autumn adorns the firmament, so y o u are the ornament of your entirely spotless family." In this rendering 'your' is Speijer's silent addition, whereas 'entirely' represents Speijer's attempt to translate the prefix *sa-*.

Now Khoroché 1987: 33 (and according to Basu's bibliography, his publication was used for her thesis) tells us that (beside Kern's MS P) the two old palm-leaf MSS N and T (probably from respectively the 10th and 11th centuries; I shall introduce them later in more detail) instead of *samamalam* read *svam amalam*. The reading *svam amalam* perfectly fits in the context—we now have to translate "As the rising autumnal moon adorns the (spotless) firmament, you adorn *your* (*svam*) spotless family"—and, given that the unusual formation *samamala-* cannot be found in the dictionaries, is doubtlessly to be preferred. The old Tibetan translation of this passage runs *khyod kyis ran rigs dri med brgyan pa ni || ston zla śar bas nam mkha' brgyan pa bzin ||* and thus clearly confirms the Sanskrit reading *kulam svam amalam* by the rendering *ran* (= Skt. *svam*) *rigs* (= Skt. *kulam*) *dri med* (= Skt. *amalam*).

The MS of the *Jātakamālāṭīkā*, too, clearly reads *svam amalaṃ niṣpāpaṃ nabhas tv amalaṃ nirmalaṃ meghādyabhāvāt* (fol. 59r6). Basu 1989: 398, however, ignores the reading of the commentary, though it certainly is the correct one, and sticks to Kern's text, editing the commentary to *s[v]amamalam niṣpāpaṃ (...)* with -v- put in square brackets (the symbol used by Basu for indicating superfluous components in the manuscript).

(2) Legend no. 14 (*Supāragajātaka*) tells the story of an adventurous sea journey, in which the Bodhisattva and his travelling companions aboard cross the seven seas. In the description of one of the oceans (14.13+) we find the following passage, which according to Kern 1891: 90.23-24, Vaidya 1959: 94.27-28 and Caudharī 1971: 154 runs thus:

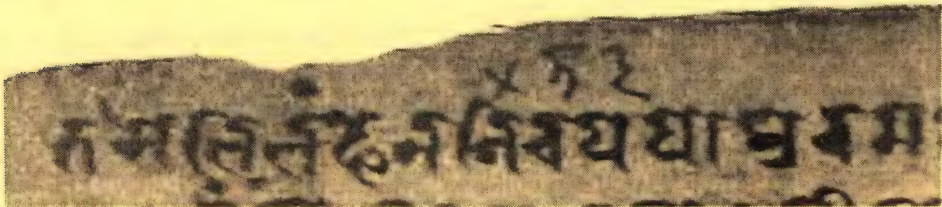
**athāvagāhamānāḥ krameṇa rūpyaprabhāvabhāsitaṃ
anīlaphenanicayapāṇḍuram aparaṃ samudram ālokya (...)**

°*prabhāvabhā*° NTABPRU, KERN, VAI : °*prabhābhā*° CAU

On that, Kern in the "Various Readings" attached to his edition remarks that all his MSS (ABP) instead of *anīlaphena*° read *anilaphena*°,¹ thus indicating that the emendation **anīla*° goes back to himself. Vaidya 1959: 94, note 2, while adopting Kern's reading in his edition, accordingly remarks: "Mss. अनिल° for अनील°."

Speijer 1895: 129 renders Kern's wording as: "And as they advanced farther into the ocean, they perceived another sea shining with the lustre of silver and looking bright with the mass of white foam on its waves."

Taking into account the two palm-leaf manuscripts, Khoroché 1987: 36 notes: "-bhāsita-salilaṃ phena-nicaya-pāṇḍuram N, bhāsita-sita-salilaṃ phena- T (-bhāsitaṃ anila-phena- ABP)."



(MS N, fol. 42r1a, left part)

1. Kern 1891: 246.

If we have a close look at MS N (see the detail above), we can make out that this handwriting too reads *rūpyaprabhāvabhāsi(42r)tasitasalilaṃ phena°*, with °sita° being added in the left corner of the upper margin (note also the hook on top of the line between °ta° and °salilaṃ, which indicates a marginal insertion). Though only the lower part of the marginal addition is preserved, it clearly can be determined as °sita°.

According to the reading of the old manuscripts the passage has to be interpreted differently, compare the translation of Khoroché 1989: 99: “As they drifted farther and farther out, they espied yet another ocean whose waters shone silvery bright, while a mass of foam overlaid it with white.”

The reading *rūpyaprabhāvabhāsitasitasalilaṃ*, literally “whose white waters shone forth with the splendour of silver”, is also confirmed by the Tibetan rendering *dnul gyi mdog 'dra ba'i chu dkar po* (with 'dra ba'i for *avabhāsita-* and *chu dkar po* for °*sitasalilaṃ*), and is duly commented in the *Jātakamālāṭīkā*, which runs: *tasmin pradeśe samudrasyādhastād rūpyamayī bhūmis tatprabhayāvabhāsitaṃ sitaṃ ca salilaṃ yasmims tat tathā* | (fol. 63v5). Relying on Kern, Basu 1989: 412 again meddles with the commentary, editing it to (...) *tatprabhayāvabhāsitaṃ [sitaṃ] ca salilaṃ* (without any bold print for indicating the pratikas), thereby depriving the transmission of a sound reading which also contains a yamaka (°*āvabhāsitasita°*). Moreover, if one indeed had reason to assume that °sita° is a secondary addition, one should not ignore the following conjunction *ca* in the commentary and should eliminate it as well, so as to read [*sitaṃ ca*] (with both words put in square brackets).

In the present case, the genesis of the corruption starts with the omission of the syllables *sita* by way of haplography: °*āvabhāsitasitasalilaṃ phena°* T, N *post corr.* → °*āvabhāsitasalilaṃ phena°* N *ante corr.* → °**āvabhāsitamalilaphena°* (confusion between *sa* and *ma*, omission of the Anusvāra) → °*āvabhāsitam anilaphena°* ABPU → °*āvabhāsitam anilaphena°* KERN e.c.

(3) In the same passage, another variant reading has been overlooked by Khoroché 1987. Instead of °*pāṇḍuram* KERN, VAI, CAU the palm-leaf MSS NT read °*pāṇḍaram*. In fact, both forms of this adjective, meaning “white, whitish”, can be found in classical Sanskrit literature.

Since in ĀJM 14.32b we again have °*pāṇḍara*° in MSS NTRU and in the Tīkā, whereas Kern, Vaidya and Caudharī read °*pāṇḍura*°, it is very likely that *pāṇḍara*- is the form of the adjective preferred by Śūra. The Tibetan equivalents <*skya*> *ba'i* ĀJMT, *skya ba'i* Dhar. (in 14.13+) and *dkar po* (in 14.32b) cannot help to decide upon the Sanskrit wording.

These examples should suffice to show that merely relying on edited versions of a text does not necessarily do justice to everything the transmission has to offer, particularly when readily available old source material remains unconsidered.

I do not wish my critical remarks to be taken as denigrating the work of Hendrik Kern, whose *editio princeps* of the *Jātakamālā* is unquestionably an outstanding scholarly achievement, the one which first made this important Buddhist text known worldwide. Nor do I want to underrate the efforts of Ratna Basu, whose general remarks on Śūra's *Jātakamālā* from the angle of literary history, which are also part of her thesis, make a useful assortment of information on that work. Her presentation of the only extant commentary on the *Jātakamālā* in Sanskrit, on the whole, is a meritorious achievement too, but her edition needs to be thoroughly revised, on the basis of comparing the commentary to other, older manuscripts of the root text.

My purpose, rather, has been to show how we can make improvements even to such classical texts, which supposedly have attained finality. Śūra's *Jātakamālā* may be satisfactorily enjoyed by a reader, up to a point, in the form in which we had known it up to now. But especially since this work is an elaborate piece of *kāvya*, it deserves extra care so as to come out in the best light possible, with all the niceties of its language and style.

3. My own revised edition of legends 1-15 of Śūra's *Jātakamālā* (Hanisch 2005)

In 2000 I submitted my PhD thesis, bearing the title (in English translation:) "A Philological Investigation of Legends 1-15 of Āryaśūra's *Jātakamālā*" at Marburg University (Germany). In 2005 my study was published in two volumes under the title "*Āryaśūra's Jātakamālā. Philologische Untersuchungen zu den Legenden 1 bis 15*" as volumes 43/1 and 43/2 of the series *Indica et Tibetica*, which for the past three decades

has been edited by my teacher and supervisor Prof. Michael Hahn. Besides an extensive introduction providing general information on the subject, it contains my revised Sanskrit text of legends 1-15 together with a critical apparatus (in vol. 1), and a philological commentary on all passages open to question on account of discrepancies in transmission (in vol. 2). This philological commentary gives the reasoning for every text-critical decision made by me in favour of one and against another variant. As for the supplements, I may quote from Kurt Tropper's review of my study published in the *Wiener Zeitschrift für die Kunde Südasiens* (*Vienna Journal of South Asian Studies*), Vol. 51 (2007-2008), p. 224:

All this is rounded off by a selective register of the words and terms which are discussed in Vol. 2 and five appendices listing 1) variants overlooked by previous scholars, 2) variants for the root-text in the anonymous *Jātakamālāṭīkā*, 3) scribal mistakes, corrections and glosses in the two palm-leaf manuscripts N and T (...), 4) statistical figures regarding the relations between the various witnesses, and 5) the extent of the text in the Tibetan translation (...).

My publication is in German (with the romanized Sanskrit text and selected Tibetan passages). I am well aware that this is the main reason that my revised version of the text of the *Jātakamālā* has yet to become familiar to a wider circle of Sanskrit scholars. Therefore I am very glad that the Central University of Tibetan Studies (Sarnath) has kindly afforded me the opportunity to introduce my work to scholars in India who hitherto have not had access to the results of my research. Within my publication, to be sure, at least the critically edited Sanskrit text, including the substantial variants listed in the apparatus, should be usable internationally, regardless of one's knowledge of the German language. For the future, moreover, I am planning to prepare an English version of my new edition of the *Jātakamālā*, with the Sanskrit text presented in Devanāgarī characters and the Tibetan in dBu can script.

Now I would like to introduce the newly discovered source material that I took into account for my edition. For the first 15 legends alone, it helped me to improve Kern's version in more than 800 instances:

(1) Two palm-leaf manuscripts, which, for palaeographic reasons, seem to date from the 11th and 12th centuries (the last folios of both, which may have contained a date in the colophons, are lost), namely:

- N, Newari script, probably 11th cent., incomplete; 82 of originally 99 fols. are preserved; this MS has become split into two parts: fols. 17-31 and *60 are kept in the Library of the Asiatic Society (Calcutta) as MS no. G 9980, and fols. 32-59 and 61-98 in the National Archives (Kathmandu) as MS no. 3-359 Jātaka 2. MS N contains the text from ĀJM 7.4+ to 34.22a.
- T, proto-Bengali script, probably 12th cent., nearly complete; 143 of originally 147 fols. are preserved in the Tokyo University Library as MS no. 136.

The parts in these two manuscripts that deviate from Kern's edition have been collected by Peter Khoroché: *Towards a New Edition of Ārya-Śūra's Jātakamālā*, Bonn 1987 (*Indica et Tibetica*. 12.) However, when I rechecked copies of the original manuscripts, I found for legends 1-15 300 instances in which variant readings of N and T have been overlooked or wrongly recorded by him. This points up the great importance of reconsulting the original sources.

(2) Three paper MSS not used by Kern, Vaidya and Caudharī, namely:

- R, the oldest known manuscript of the *Jātakamālāvadānasūtra* (JMAS), which contains, besides Śūra's *Jātakamālā*, 9 legends from Gopadatta's and 10 legends from Haribhaṭṭa's *Jātakamālā*, plus 6 individual legends; Newari script; dated 1690 CE; complete; kept in the Ryukoku University Library (Kyoto) as MS no. 608.
- O, 8 paper folios, which were designed to replace the portion of text missing in MS N (or at least a part of it); it is, however, "not, as one might at first think, a recopying of disintegrating palm-leaf folios preceding those that survive from 17 onwards" (Khoroché 1987: 8) in MS N; the text covered extends from the beginning of legend number 3 (*Kulmāṣapiṇḍījātaka*) up to ĀJM 7.4+ (where Ms N starts); it is written in Newari script, is undated but doubtlessly rather recent, and is kept in the Library of the Asiatic Society (Calcutta) together with the ASC part of Ms N.
- U, a paper MS written in Newari script; incomplete; 85 folios are preserved; it is undated but again rather recent and is kept at Tokyo University Library as MS no. 135.

(3) Manuscript fragments from Central Asia

During the second and third German Turfan expeditions in 1905 and 1906, manuscript fragments containing passages from the *Jātakamālā* were among those found. These fragments have been edited by Friedrich Weller [in English translation:] *The Fragments of the Jātakamālā in the Turfan Collection of the Berlin Academy*, Berlin 1955, and compared with the Tibetan translation of the *Jātakamālā*. These Central Asian fragments from Toyoq and Murtuq roughly date from the second half of the first millennium, and are thus older than the palm-leaf MSS N and T. The quantity of text covered by them, however, is extremely small.

Another group of *Jātakamālā* fragments was found in Afghanistan. Today they are kept in the Schøyen Collection in Oslo. With the aid of my preliminary computer version of the text of *Jātakamālā* 1-23.30, Prof. Jens-Uwe Hartmann (Munich University (Germany)) succeeded in identifying a number of the Afghan fragments as parts of five birch-bark manuscripts of the *Jātakamālā*. He introduces this material in an article titled “Āryaśūra’s *Jātakamālā*”.¹ These fragments again date from the second half of the first millennium.

(4) A Sanskrit commentary

The only known commentary on the *Jātakamālā*, which is still extant in Sanskrit, is the one edited by Ratna Basu mentioned above. The text is preserved as MS no. 137 of the Tokyo University Library. It is written on paper in Newari script, the copy being dated to NS 845 what corresponds to the year 1725 CE.² Basu 1989: 228 reckons that this *Jātakamālāṭīkā* originated not earlier than the 14th century. As mentioned above, the Tokyo MS of the *Jātakamālāṭīkā* ends with the 15th legend. Since this codex includes one folio containing commentary on a portion of legend no. 19, it can be assumed that the *Ṭīkā* originally was a commentary on the whole *Jātakamālā*.

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1. In: *Buddhist Manuscripts in the Schøyen Collection*. Vol. I. (*Manuscripts in the Schøyen Collection*. II.) General Editor: Jens Braarvig. Oslo: Hermes Publishing 2002. Pp. 313-322.
 2. As for the correct date of this manuscript, which formerly wrongly has been given as NS 847 (= 1724 CE) (Matsunami 1965: 58, Khoroché 1985: 63, Basu 1989: 221 and 420), see Hanisch 2005/1: xxxvi-xxxvii.

I have found new evidence to support this assumption: Both palm-leaf manuscripts (N and T) contain hundreds of marginal glosses; of the glosses on legends 1-15 that are legible, approximately 50% correspond verbatim with the explanations of the *Ṭīkā*.¹ In both manuscripts, the parallel glossing continues up to the last legend. It is quite likely that scholars who studied the *Jātakamālā* from a manuscript put a copy of the *Ṭīkā* next to it and occasionally wrote explanations of the *Ṭīkā* in the margin of the manuscripts containing the *mūlagrantha*. As for legends 1-15, we find in no case the same gloss from the *Ṭīkā* copied to the palm-leaf manuscripts N and T, neither do both manuscripts give different glosses on one and the same passage. In MS T we even find two instances in which it is explicitly mentioned that the marginal gloss is taken from a *Ṭīkā*, viz. on *īyuh* in 20.22+ we have the gloss *prāvantanteti ṭīkā*, and on *guṇoditena* in 20.31d we have the gloss *guṇānuyāneneti ṭīkā*. These observations make it highly probable that the *Jātakamālāṭīkā* was originally a complete commentary on Śūra's work.²

(5) The Tibetan translation of the *Jātakamālā*

The Tibetan translation of the *Jātakamālā*, the *sKyes pa'i rabs kyi rgyud*, is the work of Vidyākarasiṃha and Mañjuśrīvarman. The latter is mentioned in the introduction of the *sGra sbyor bam po gñis pa* as one of the scholars who participated in the "Great Revision" (*sgra gsar bcad*) of the techniques of translating Sanskrit texts into Tibetan, which probably was completed under King Ral pa can at the very beginning of the 9th century. Hence the *sKyes pa'i rabs kyi rgyud* must have been composed not much later. In fact, it adheres nearly ideally to the general rules of translating as laid out in the *sGra sbyor bam po gñis pa*. Thus the Tibetan translation contains the oldest surviving running text of Śūra's *Jātakamālā* (even if a translation). As I shall demonstrate below, the Tibetan translation is an aid of utmost importance for the reconstruction of the Sanskrit text.

(6) The commentary of Dharmakīrti, available only in Tibetan translation

Another source formerly not taken into account is the detailed commentary on the *Jātakamālā* by a certain Dharmakīrti, perhaps the

1. Cf. Hanisch 2005/1: lix.

2. Cf. Hanisch 2005/1: lx-lxi.

famous Buddhist philosopher from the 6th or the 7th century. The Sanskrit original is lost. In the Tanjur, the Tibetan translation of the *Jātakamālā* is immediately followed by the translation of this commentary, which was prepared in the 10th century. In Tibetan it bears the title *sKyes pa'i rabs rgya cher bśad pa*; in the colophon the name of the author is given as a transliteration, namely *dharmakīrti*. In sundry instances, this commentary—joined with the Tibetan translation—helps in reconstructing the Sanskrit text. And in many instances, it helps in clearing up the Tibetan transmission, which itself displays a great number of variant readings.

(7) The *Jātakamālāpañjikā* of Vīryasiṃha, available only in Tibetan translation

There is another commentary preserved in Tibetan, the *Jātakamālāpañjikā* of Vīryasiṃha, an edition of which is part of Basu's thesis in 1989. As explicitly mentioned in the colophon, this commentary deals only with selected difficult words.¹ It cannot be dated with certainty. As Basu observes, the author quotes from several Mahāyāna texts, including, as the presumably latest one of these, the *Bodhicaryāvatāra*. Thus he must have been later than Śāntideva. For the revision of the Sanskrit text of the *Jātakamālā* the *Pañjikā* is of rather small significance.

The examination of these old source materials, for the first 15 legends alone, resulted in more than 1,200 readings that deviated from Kern's edition. Of them, more than 800 (or more than two thirds) are preferable to the text of the *editio princeps*. Though the *Jātakamālā* as a whole has been accessible through Kern's edition, the sheer numbers demonstrate the high degree of improvement to the Sanskrit text that still can be expected.

As for my revised edition of legends 1-15, I can be faulted for not having given a stemma of the sources consulted. In the case of Śūra's *Jātakamālā*, however, establishing such a stemma is a difficult task for a number of reasons. As already pointed out by Kern 1891: v, his manuscripts ABP from the 17th to the 19th centuries, given "their having in common a great many striking errors", seem to go back to a common source. Since the paper manuscripts OU (both incomplete) and R (complete but often faulty) used by me, for legends 1-15, have more than

1. See Hanisch 2005/1: lxxix.

150 readings and nearly 30 noteworthy corruptions in common with the readings of ABP reported by Kern and Khoroché, they can be placed on the same level with them. But as I could learn from examining the palm-leaf manuscripts, none of them can be the direct hyparchetype of the younger paper manuscripts. There is a gap between the recent paper manuscripts and the palm leaves of at least 500 years within which our text seems to have been copied further.

In any case, the earlier transmission of the *Jātakamālā* would be much more interesting. Unfortunately, the oldest Sanskrit witnesses, namely the fragments from Central Asia (Murtuq, Toyoq, and the Afghan fragments of the Schøyen collection), taken together cover only a very small fraction of the text. Set against the palm-leaf manuscripts N and T, they sometimes agree with N, and sometimes with T; and in some cases they have readings not recorded elsewhere. And it even happens that an old fragment from Central Asia matches the reading recorded in the recent paper manuscripts, whereas N and T have in common a different reading; compare stanza 23.66d where the fragment Toyoq v reads *virudhyate*, as in Kern's manuscripts, whereas N and T have *viyujyate*.

One possibly could learn more about the relationship between manuscripts N and T if there was another complete manuscript from the same period (namely from the 11th or 12th centuries) or an apograph of one. Having only these two manuscripts at one's disposal, one can merely observe that, in legends 1-15, N and T differ in over 400 instances, with N being more often in accordance with other old sources (173 cases) than T (99 cases). Exclusive readings are found more often in T (184 cases for legends 1-15) than in N (123 cases).¹

Of some importance is the fact that MS N seems to be closer to the Sanskrit version from which the Tibetan translation was made. As for legends 1-15, in 140 instances N goes together with the Tibetan against MS T. At the end of the *Viśvaṃtarajātaka*, MS N has two stanzas not recorded in any other of the available Sanskrit manuscripts, but with parallels in the Tibetan translation.² On the other hand, there are 62

1. See Hanisch 2005/1: liii-lvi and 176-178.

2. See Hanisch 2005/1: liv.

instances within the first 15 legends in which MS T agrees with the Tibetan against MS N.¹

What makes an evaluation of manuscripts NT particularly difficult is the fact that in numerous instances alterations to the original text have been made, sometimes with corrections re-corrected and the like. In sundry cases, contamination seems to have taken place too.

Therefore it seemed appropriate to judge the variants individually, following text-critical principles and taking into account the peculiarities of Śūra's language and style. Quite often the correct reading can be determined by comparing the usage in parallel passages. Whenever it is possible, I try to show the genesis of secondary readings. Through the philological commentary I try to make my decisions as transparent as possible for the user of my edition. The register in the appendix of volume 1 of my edition, in which nearly all Sanskrit and Tibetan words discussed in the philological commentary are listed, should help the reader in using my edition for reference purposes.

I now would like to present some more examples of improving the text of the *Jātakamālā* compared to previous editions.

4. Examples

(1) **Stanza 3.23** is a verse in praise of generosity (*dāna*-). According to the editions of Kern, Vaidya and Caudharī it runs as follows:²

sārādānaṃ dānaṃ āhur dhanānām
aiśvaryāṇām dānaṃ āhur nidānaṃ ।
dānaṃ śrīmat sajjanatāvādānaṃ
bālyaprajñaiḥ pāṃsudānaṃ sudānaṃ ॥ 23 ॥ (Śālinī)

Speijer 1895: 24f translates that as follows:

“Almsgiving, it is said, constitutes the world of riches;
it is also called the essential cause of dominations,
the grand performance of piety.
Even rags for a dress, given away by the simple-minded, are a
well-bestowed gift.”

1. See Hanisch 2005/1: liii-liv and 177-178.

2. Kern 1891: 18.16f, Vaidya 1959: 19.13-16, Caudharī 1971: 30.

Similarly Khoroche 1989: 21:

“Giving, they say, is getting the best out of wealth.
Giving, they say, is the root cause of power.
Giving is the noble expression of the benevolence of the mighty.
Even dust, given in childish innocence, is a good gift.”

Now in d, the old MS T (fol. 11v1, see the detail above; MS N being lost for these early chapters of the ĀJM) does not read *bālyaprajñaiḥ* but *nālpaprajñaiḥ* (with °pra° inserted in the upper margin). This changes the meaning of the last *pāda* essentially.

The reading *nālpaprajñaiḥ* is confirmed by the other old witnesses, the *Jātakamālāṭīkā* and the Tibetan translation. In the MS of the Ṭīkā we find the following lines:

(MS TUL 137, fol. 26r5-6)

(MS TUL 137, fol. 26r5, magnified)

Basu 1989: 303f edits the Ṭīkā (fol. 26r5-6, see the details above) to “*athavā śrīmad vibhūtimat sajjanarūpatvaṃ yat tasyāvadānaṃ kāranaṃ śodhanaṃ bālyaprajñair iti | ye samyak pravicayaṃ dharmānām na vidanti te 'lpaprajñās taiḥ pāṃsudānam api [na] sudānam [na] sudeyam*”]. Admittedly, the scribe does not make a distinction between the letters *ba* and *va*, and the ligatures *lya* and *lpa* look similar, but

compare the much more pointed *y-* in *ye* or in *pravicayaṃ* in the following. Moreover, the gap between the akṣaras *vā* and *lpa* should arouse suspicion. And the context clearly shows that the Ṭīkākāra explained nothing else than *nālpaprajñaiḥ*. In fact, the commentary has to be edited as follows: *athavā śrīmad vibhūtimat sajjanarūpatvaṃ yat tasyāvadānaṃ kāraṇaṃ śodhanaṃ vā <<| nā>>lpaprajñair iti | ye samyak pravicayaṃ dharmānāṃ na vidanti te 'lpaprajñās taiḥ pāṃsudānaṃ api na sudānaṃ na sudeyam |*

In the Tibetan translation, the last *pāda* runs: *śes rab chun nus rdul tsam sbyin mi nus ||*. This clearly renders *nālpaprajñaiḥ pāṃsudānaṃ sudānaṃ*.

If, apart from the reading *nālpaprajñaiḥ*, we further adopt the interpretation as represented by the Sanskrit commentary and the Tibetan translation, we had to translate: "Ignorant (or 'weak-spirited') people cannot even offer dust (or 'a handful of dust') easily."

But in the given context, which is in praise of *dāna*, a positive interpretation seems to fit better, namely as e.g. chosen by Meiland 2009: 73:

"Even a gift of dust is good when offered by the wise [i.e. *nālpaprajñaiḥ*, A. H.]."

In fact this story, titled *Kulmāṣapiṇḍījātaka* ("story [of the donation] of a small portion of gruel") deals with a gift of a rather inferior quality. Nevertheless, because of respectfully having donated four Buddhist mendicants with a small portion of gruel in his previous existence as day labourer, the Bodhisattva in his next existence experienced the splendid life of a king.

Khoroche, who had overlooked the reading *nālpaprajñaiḥ* in MS T and thus translated the wording *bālyaprajñaiḥ*, seems to have felt a bit uneasy with the meaning of the *pāda*, so that he looked for parallels in other texts, which he added in a note (Khoroche 1989: 258, note 4): "*Dust ... a good gift*: cf. *Divyāvadāna* 26 Pāṃsupradāna (ed. Cowell and Neil, p. 366); *Saddharmapundarikasūtra* 2.81."

A parallel (setting the heroic generosity of the Bodhisattva against the poor readiness to donate of ordinary people) we find in Śūra's

Jātakamālā itself, namely in stanza 6.34:¹

tyaktaṃ batānena yathā śarīraṃ
niḥsaṅgam adyātithivatsalena |
nirmālyam apy evam akampamānā
nālaṃ parityaktum adhīrasattvāḥ || 34 || (Indravajrā)

b: *niḥsaṅgam* TBP, MJM 47.189b, *chags med par* ĀJMT: *niḥsaṅkam* A, KERN, VAI, CAU

The stanza means:

Look, how today he offered his body,
without clinging to it, out of hospitality,
while faint-hearted people cannot even offer
a wilt flower without hesitating!

In b, the reading *niḥsaṅgam* “without clinging (to it)”, which is recorded in MSS TBP and in MJM 47.189b, deserves preference as against *niḥsaṅkam* “without hesitation”. The Tibetan rendering *chags med par* also clearly reflects *niḥsaṅgam*.

(2) In one case, it is even the title of a legend that was given incorrectly by Kern 1891. Hence this erroneous title has been adopted unanimously in all subsequent editions. In fact, **the title of legend no. 18**, up to now known as *Aputrajātaka*, is a mere “ghost reading”, which in modern translations has been rendered as, among others, “The Story of the Childless One” (Speijer 1895), “The Man without an Heir” (Khoroché 1989), or “The Birth-story of the Childless Ascetic” (Meiland 2009).

But whereas the titles of all other legends of the *Jātakamālā* are plainly linked with the story told—either through the name of the protagonist (e.g. legend nos. 8, 9, and 14, viz. *Maitrībala-*, *Viśvaṃtara-* and *Supāragajātaka*) or through the main theme of the narration (e.g. legend nos. 3, 10, 17, and 19, viz. *Kulmāṣapiṇḍī-*, *Yajña-*, *Kumbha-* and *Bisajātaka*)—the heading *Aputrajātaka* seems to have little if anything to do with the content of story no. 18.

In this story, the Bodhisattva is born into a wealthy family. Recognizing the spiritual advantage of the life of a hermit over all the material luxury in domestic life, after the death of his parents, he resorts to

1. Kern 1891: 31.20f, Vaidya 1959: 35.12-15, Caudharī 1971: 54.

the simple life of a homeless ascetic. A friend of his father approaches him in his forest hermitage and tries to persuade him to return to his former luxurious life, but the Bodhisattva refuses to do so and, instead, convinces the family friend of the superiority of an ascetic life.

Thus the story deals mainly with the discrepancy between worldly and ascetic life, and not with the *doṣa* of not having a son. Here, I shall not go into details. On this subject a paper by me—titled “The Ghost Reading ‘Aputrajātaka’ — A Note on the Title of the 18th Legend of Śūra’s Jātakamālā”—will be published in vol. XXIV of the *Journal of the Nepal Research Centre* (JNRC).

The erroneous title results from a misreading *ity aputrajātakam* instead of the original *ibhyaputrajātakam* in the colophon, which means the “story of the rich son” or respectively the “story of the son of the rich” or the “story of the son of a rich family”. Kern can be hardly blamed here, for in the recent paper manuscripts the misreading had already made its arrival. He only could have become suspicious by a passage in the opening of this legend, which runs *bodhisattva (...) ibhyakule (...) janma pratilebhe* (ĀJM 18.0, cf. Kern 1891: 105.11-15) “the Bodhisattva took his birth in a wealthy family”, rendered into Tibetan as *byan chub sems dpa’ (...) rgyal rigs phyug po’i rigs (...) žig tu skyes par gyur to* (with *rgyal rigs* supplemented by the translators).

The misreading arose on account of the similarity of the ligatures *bhya* and *tya*. In the old palm-leaf MSS N (written in an old form of Newari) and T (written in proto-Bengali), the difference between the two graphemes *bhya* and *tya* can be clearly observed; cf. the following lines:



ibhyaputrajātakam aṣṭādaśam ॥ o ॥, the sub-colophon of ĀJM 18 (N, fol. 49r4a)

ibhyajātakam aṣṭādaśam ||, the sub-colophon of ĀJM 18 (T, fol. 68v4)

The *bh-* in the second *akṣara* is distinguished by its angular or wedge-like form. In the ligature *tya*, in contrast, the body of the *t-* is much more rounded, and its downward stroke is extended to the bottom of the line. Cf. the following lines taken from the same pages of MSS N and T:

ity avagamitamatiḥ, the beginning of ĀJM 18.22+ (N, fol. 49r2c)

ity avagamitamatiḥ, the beginning of ĀJM 18.22+ (T, fol. 68v4)

The variant *ibhyaputrajātakam* N : *ibhyajātakam* T is remarkable. The Tibetan translations of the *Jātakamālā* and Dharmakīrti's commentary render the sub-colophon as *rgyal rigs phyug po'i* [*po'i* GNQ, Dhar. : *por D*] *skyes pa'i rabs te bco brgyad pa'o*, which firstly has no explicit equivalent for °*putra*° (unless implicitly expressed by the particle *po* “the one from a rich (noble) family”), and secondly, with *rgyal rigs* noble (or ‘Kṣatriya’) family”, seems to offer an *additio ad sensum*. Since we find the same addition in the opening prose passage (see above), the translators are more likely to have added *rgyal rigs* than rendered a Sanskrit wording **Ibhyakulajātakam*. Remarkably, in Vīryasiṃha's *Jātakamālāpañjikā*, another commentary preserved only in Tibetan translation, the colophon does not contain *rgyal rigs*, but runs simply *phyug po'i rabs te bco brgyad pa'o* “this was the birth story [*rabs* briefly for *skyes pa'i rabs*] of the rich one”. Thus the Tibetan would be in perfect accordance with *ibhyajātakam*, the *lectio brevior* of MS T.

The adjective *phyug po* “rich, wealthy” in all the Tibetan sources definitely goes back to Skt. *ibhya-*. This examination of the old sources—the Sanskrit palm-leaf manuscripts NT and the Tibetan translations of the *Jātakamālā* and Dharmakīrti’s and Vīryasiṃha’s commentaries on it—shows that the original title of legend no. 18 must have been *Ibhyajātaka* or *Ibhyaputrajātaka*. The title *Aputrajātaka* that has been spread in modern editions goes back to a misreading *ity a°*— for *ibhya°*— and therefore has to be taken as a simple error.

(3) There are also cases in which the Sanskrit is transmitted correctly in the manuscripts but has been misunderstood by the modern interpreters. In legend no. 2 (*Śibijātaka*), the Bodhisattva, in his appearance as king of the Śibis, is approached by Śakra, king of the gods, in the disguise of a blind old Brahmin and asked for his eye to make him see again. Thereon the Bodhisattva inquires:

**kenānuśiṣṭas tvam ihābhyupeto
mām yācitum brāhmaṇamukhya cakṣuḥ |
sudustyajam cakṣur iti pravāda-
saṃbhāvanā kasya mayi vyatītā || 11 ||** (Upajāti)

cd: *pravādasambhāvanā* T post corr., R, Ṭkā : *pravādaḥ
saṃbhāvanā* T ante corr., KERN, VAI, CAU

In the modern translations, this is correctly understood and, for example, by Khoroche 1989: 12 rendered as: “Who told you to come here and ask for my eye, noble brahmin? To part with one’s eye is no light matter, they say. Who assumes that in my case this does not hold true?”

The reply of Śakra in stanza 2.12ab runs as follows:

**śakrasya śakrapratimānuśiṣṭyā
tvām yācitum cakṣur ihāgato ’smi | 2.12ab |**

Now this is rendered by the modern translators as follows:

“It is Sakra. His statue, instructing me to ask thee for thy eye, has caused me to come here.” (Speijer 1895: 12)

Or respectively:

“Śakra. It is at the bidding of an image of Śakra that I have come here to ask you for your eye.” (Khoroche 1989: 12)

Or, in Raniero Gnoli's Italian translation:

“Śakra stesso, attraversa una sua statua, mi ha consigliato di venir qui da te, e chiederti un occhio.” (Gnoli 1991: 27)

All of them take *śakrasya* for the reply to *kasya* in 2.11d, thereby allowing *śakrasya* to occupy an entirely isolated position in this stanza. At the same time they interpret *śakrapratimānuśiṣṭyā* as a compound *śakra-pratimānuśiṣṭyā* “at the bidding (°*ānuśiṣṭyā*) of an image (°*pratimā*) of Śakra (Śakra°)”. This is possible, but, from the stylistic point of view, it is not nice, in fact. Since the Sanskrit indeed is ambiguous here, or rather, can easily be misunderstood, it is the Tibetan translation which clears up the passage. It runs:

brgya byin 'dra ba brgya byin gyis bstan nas ||

khyod la spyen sloṅ slad du 'dir mchis so ||

That means:

“At the bidding of Śakra, oh you who resemble Śakra,
I have come here to ask you for [your] eye.”

According to it, *śakrapratimānuśiṣṭyā* has to be split up into *śakrapratima* (vocative!) and *anuśiṣṭyā* (instrumental, on which the initial genitive *śakrasya* depends). This is undoubtedly the correct interpretation of the original, which is confirmed by the *Jātakamālāṭīkā*. There the commentator explains explicitly: *śakrapratimety āmantraṇam | śakrasyānuśiṣṭyā śakropadeśena* | (fol. 18r1-2), to which he adds: *evaṃ śakrasyāpi vitathavāditvaṃ na bhavati* | (fol. 18r2) “In this way, it also does not fall to Śakra to speak the untruth” (since he himself approached the Bodhisattva, though in the disguise of a blind old brahmin).

I probably don't have to mention that in all the examples given above the edition of Mukhopadhyaya 2007 is in accordance with the inferior reading as we have it in Kern 1891.

5. Conclusion

Within the limitations of the present lecture, I could give only a few examples of how the Sanskrit text of Śūra's *Jātakamālā* can be improved by a thorough study of old source materials (though achieving it means pain-staking and time-consuming detail work). For the whole of

this work, more than 2,000 improvements can be expected. I am still working on the remaining part (legends 16-34), and it is not unlikely that, *through* the further study of the old witnesses that I know of, even more source material in the form of for instance newly to be identified fragments from Central Asia can be made accessible.

Supplement

On the last day of the CUTS “International Workshop on Editing Buddhist Sanskrit Texts” we had a panel discussion in which we tried to answer the question of how critical editions of classical Sanskrit works can be prepared and how they could look.¹ In my opinion, there is no *rājamārga* of critical editing that would be applicable to all kind of (Sanskrit) texts and would master all circumstances that may arise within the study of the, often quite peculiar, transmission of individual texts. In general, however, an editor should follow the principles of “textual criticism”, models of which e.g. have been developed by European (or rather ‘Western’) scholars from the middle ages up to the present. In occidental classical philology, the texts targeted in the first place have been the works of the ancient authors from the Mediterranean cultural area, for the most part written in Ancient Greek and Latin. Special attention has been paid to the text of the Bible; both the Old and the New Testament (written in Hebrew and in a form of Ancient Greek, known as *κοινή*, respectively) are available as critical editions.²

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1. What here is added to the present article in the “supplement” has not been part of my lecture at the workshop, but refers, at least partly, to the panel discussion. Please note that books referred to in the “supplement” will not be listed in the “bibliography”.
 2. The **Old Testament** has been text-critically edited as *Biblia Hebraica* since the early 20th century, the first editions (1906-1955) being prepared by the German Hebraist Rudolf Kittel, or under his guidance, respectively, the so-called *Biblia Hebraica Kittel* (BHK), of which altogether nine issues were printed). In 1966-67 a revised edition was published under the title *Biblia Hebraica Stuttgartensia* (BHS), in which e.g. the critical apparatus was fundamentally revised. As the last one, the 5th revised edition of the BHS appeared in 1997. Both the BHK and BHS are based on the “Codex Leningradensis/Petropolitanus” known as the oldest dated manuscript containing the complete Hebraic Bible. Since 2004 a new edition of the Old Testament is being published under the title *Biblia Hebraica Quinta* (BHQ). In this

Thus, we owe basic methodological treatises on textual criticism to scholars of classical occidental languages such as Ancient Greek and Latin.¹ The methods described there, nevertheless, are applicable to other classical languages such as Sanskrit, and respective introductions are available too.² Some studies show the difficulties of a “contaminated” transmission in the case of individual texts.³

When preparing the revised edition of the Sanskrit text of legends 1-15 of Śūra's *Jātakamālā* for my doctoral thesis, I had to cope with the problems of text-critically evaluating the variant readings available in

edition, additional old variants are included such as the readings of the manuscripts found in Qumran between 1947 and 1956. (Cf. e.g. http://en.wikipedia.org/wiki/Biblia_Hebraica)

The **New Testament** has been text-critically edited as *Novum Testamentum Graece* (NTG). Critical editions of the Greek text of the New Testament date back to the early 16th century (edition of Erasmus of Rotterdam in 1516). Today the designation *Novum Testamentum Graece* normally refers to the so-called Nestle-Aland editions, since 1898 prepared by the German Theologist and Orientalist Eberhard Nestle, and later by his son Erwin Nestle and Kurt Aland. The latest edition of the NTG is the 27th issue, edited by Barbara Aland and Kurt Aland† in 2001. (For details see e.g. http://en.wikipedia.org/wiki/Novum_Testamentum_Graece)

1. Western standard works on textual criticism are:

Paul Maas: *Textkritik*. Leipzig/Berlin: B. G. Teubner 1927 (Einleitung in die Altertumswissenschaft. Hrsg. v. Alfred Gercke und Eduard Norden. I. Band / 2. Heft.), 2. verbesserte und vermehrte Auflage, Leipzig 1950, 3. Auflage 1957. English translation: *Textual Criticism*. Translated from the German by Barbara Flower. Oxford: Clarendon Pr. 1958. (Maas, however, deals with a textual transmission in which manuscripts are copied from just one older document; the problem of a “contamination” of several documents lies beyond his scope.)

Martin L. West: *Textual Criticism and Editorial Technique, Applicable to Greek and Latin Texts*. Stuttgart: B. G. Teubner 1972. (West also deals with the special difficulties of contaminated texts.)

2. S. M. Katre: *Introduction to Indian textual criticism*. With appendix II by P. K. Gode. [2nd edition:] Poona: Deccan College 1954. (*Deccan College Handbook Series*. 5.)
3. *Vācaspatimiśra's Tattvakaumudī*. Ein Beitrag zur Textkritik bei kontaminierter Überlieferung von Srinivasa Ayya Srinivasan. Hamburg: Cram, de Gruyter 1967. (*Alt und Neu-Indische Studien*. 12.) [*Vācaspatimiśra's Tattvakaumudī*. A contribution to textual criticism in the case of contaminated transmission by S. A. Srinivasan. Hamburg: Cram, de Gruyter 1967. (*Old and New Indian Studies*. 12.)]

various documents of different provenance and age (covering altogether a time span of more than 1,000 years). I also had to find a way of arranging the results of my study systematically, comprehensively and in an easily usable form. So, in this supplement, I would like to present the structure and design of my *Jātakamālā* edition as *one possible* model of how to edit Buddhist Sanskrit texts. I am aware that my edition lacks a stemma of the witnesses used.¹ Instead, I describe the peculiarities of the transmission in the introduction, and I add a set of statistics in the appendices (see below). Ideally, an editor should give a stemma of the manuscripts though we have to bear in mind that a stemma, at least to a certain degree, is at any rate a hypothesis as it reflects the judgements and decisions of the modern editor. In some cases the establishment of a stemma is not possible, because, e.g., the interdependences between the witnesses could be this way or the other way round, or the documents are too heavily contaminated.² Within the

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1. As for the difficulties I have faced with regard to that, see above under 3. Since I am still working on the remaining part of Śūra's work (legends 16-34), new observations on the interdependences of the witnesses are being made, which in the end, hopefully or possibly, will lead to the establishment of a (partial) stemma.
 2. Cf. e.g. Kurt Tropper: *Die Jātaka-Inschriften im skor lam chen mo des Klosters Zha lu*. Einführung, textkritische Studie, diplomatische Edition der Paneele 1-8 mit Sanskritparallelstellen und einer deutschen Übersetzung. Wien 2005. (*Wiener Studien zur Tibetologie und Buddhismuskunde*. Heft 63.) [Kurt Tropper: *The Jātaka inscriptions in the skor lam chen mo of Zha lu monastery*. Introduction, text-critical study, diplomatic edition of panels 1-8, with parallels in the Sanskrit text, and a German translation. Wien 2005. (*Vienna Tibetan and Buddhist Studies*. No. 63.)] Tropper 2005: 118-135 examines the canonical Tibetan witnesses CDGNQ (the blockprints from Cone, Derge, Ganden, Narthang and Peking (Qianlong edition)) and the paracanonical witnesses I (the Zha lu inscriptions) and Z (a blockprint containing the *sKyes rabs brgya pa*, the first part of which consists in the Tibetan version of Śūra's *Jātakamālā*). Whereas the relationship between C and D is quite clear (C directly depends on D), and the observation formerly made by other scholars, namely that CD and GNQ are forming two opposite groups in the transmission of the Tanjur, is corroborated, the internal relationship between G, N and Q, on the one hand, and the relationship between I and Z and the canonical witnesses, on the other, cannot be determined with certainty. As for these interdependencies, Tropper 2005: 123-135 presents a number of possible stemmata none of which, however, clear preference may be given. In conclusion, Tropper 2005: 133 states: "Wie die zuletzt gemachten Bemerkungen einmal mehr

ongoing scholarly discussion about the rating of stemmata, positions can differ rather extremely.¹

verdeutlichen, handelt es sich bei den im vorangehenden dargestellten Ergebnissen letztlich um die Bestimmung und Beschreibung von Wahrscheinlichkeiten." ["As, once more, shown by the latter remarks, the results presented in the previous paragraphs do mean nothing more than a determination and description of probabilities."]

1. While some scholars strictly demand a stemma for a critical edition (e.g. Michael Witzel: *Inside the Texts, Beyond the Texts: New Approaches to the the Study of the Vedas*, Proceedings of the International Vedic Workshop, Harvard University, June 1989. Cambridge: Dept. of Sanskrit and Indian Studies, Harvard University 1997, p. vi), others, being afraid of subjectivity, advocate diplomatic editions only, with emendations from the side of the editor not wanted (e.g. Jeffrey Schoening: *The Śālistamba Sūtra and its Indian Commentaries*. Vol. 1: Translation with Annotation, Vienna: Arbeitskreis für tibetische und buddhistische Studien, Universität Wien (*Wiener Studien zur Tibetologie und Buddhismuskunde*. Heft 35,1.)). Actually, these two rather extreme positions are set against each other in an article very worth reading by Harunaga Isaacson: "Of Critical Editions and Manuscript Reproductions: Remarks apropos of a Critical Edition of Pramāṇaviniścaya Chapters 1 and 2", in: *manuscript cultures*, Newsletter of the Research Group Manuscript Cultures in Asia and Africa (Hamburg University), No. 2 (2009), pp. 13-20. Isaacson advocates a more balanced position. With regard to the demand of a stemma he draws our attention to the following point: "The requirement, which Witzel clearly implies, that a critical edition should be one 'with a stemma' is, however, one which many, including myself, would not agree with. Whether or not a stemma (which is itself, after all, only a representation of a hypothesis about the relationship of the manuscripts, and sometimes other sources) can be plausibly constructed does not determine whether an edition can with justice be deemed critical. Furthermore, the so-called 'stemmatic method' or 'Lachmannian method' is far more problematic (both in theory and in application), and less unanimously agreed on, than is often realized. See Timpanaro 2005, as just one example from a large body of relevant literature." (Isaacson 2009: 13, note 1, with "Timpanaro 2005" referring to Sebastian Timpanaro: *The Genesis of Lachmann's Method*, Ed. and transl. by Glenn W. Most, Chicago: University of Chicago Press 2005.)

With regard to the opposite position, Isaacson 2009: 13, note 2 states: "Schoening's surprisingly vehement rejection of critical editions in favour of diplomatic editions reflects a kind of lack of confidence (emendation being regarded with suspicion, although in fact it is often necessary, just as much in reading ancient texts as it is in reading contemporary texts from our own culture, in which everyone routinely

What doubtlessly is required in critical editions is to make sure that the judgements and decisions of the editor (including his or her interpretation of the original sources used) are clearly understandable for the user of the edition. To again quote Isaacson 2009: 13:

It should always be remembered, however, that a critical edition is, properly considered, a hypothesis (about some particular state of a text, not necessarily, as is often assumed, its original form, though that is no doubt the most usual case). This does not mean that it is 'not scientific' or 'ahistorical'; on the contrary, the forming and the refining of hypotheses is arguably the most important task of science and scholarship, be it in the natural sciences or in the humanities, including history and philology. But a 'definitive critical edition', popular though that phrase seems to be, is almost a contradiction in terms; and the production of even an excellent critical edition, by the most learned and discriminating of scholars, cannot mean that other scholars and students of a text will cease to consider the primary evidence of the manuscripts themselves, to test, critically, the editor's hypothesis, and to form their own conclusions and hypotheses.

It is, of course, a fundamental task of the editor to provide information concerning the evidence on which that hypothesis is based, or at least to report (in the critical apparatus) the principal documentary evidence that does not directly support it, i.e. variant manuscript readings. But this alone will not be (or should not be) quite sufficient for all. Just as, in other fields, a scholar or scientist will not rest content merely with a colleague's reporting of the evidence (data or observations) on which a proposed hypothesis rests, but will wish, sooner rather than later, to examine the evidence (or make the relevant observations and perhaps

emends on the basis of familiarity with language and subject-matter), rather limited familiarity with textual criticism and with the extensive literature on its theory and methods, and a narrow conception of science/scholarship, in which no place seems to be left for hypotheses. For a more balanced view see e.g. Tanselle 1995, pp. 9-32." (The latter refers to G. Thomas Tanselle: "The Varieties of Scholarly Editing", in: *Scholarly Editing: A Guide to Research*, ed. by D. C. Greetham, New York: The Modern Language Association of America 1995.)

experiments) for himself or herself, so other scholars engaged in studying the same work will wish to examine for themselves the documentary (i.e. manuscript) evidence on which the hypothesis that the critical edition is based.

In order to make my judgements and decisions on the manuscript readings of Śūra's *Jātakamālā* as transparent as possible, to the Sanskrit text with critical apparatus I added a philological commentary in a separate volume. By putting it next to the edited text, the user of my edition can learn about the reasons for my hypotheses in giving preference to one variant and avoiding another. The first volume of my publication¹ consists of the following parts (cf. plates 1-3 "Table of contents" (Ger. "Inhaltsverzeichnis")):

(I) "Introduction" (Ger. "Einleitung")²

- (1) "The work and its author" (Ger. "Das Werk und sein Autor") presents general information on the *Jātakamālā* and the poet Śūra.
- (2) The chapter "History of research" (Ger. "Forschungsgeschichte") gives a survey of studies of the *Jātakamālā* in modern times.
- (3) In the chapter "Textual material" I name and describe the manuscripts and other documents (such as Tibetan blockprints) used for my edition. As for a model of how a survey of primary sources could be given in brief (tabular) form, see plates 4-8 "Survey of witnesses used" (Ger. "Übersicht der verwendeten Textzeugen").
- (4) The chapter "Transmission" (Ger. "Die Überlieferung") deals with the assessment of the textual quality of the manuscripts, their interdependences and the hypotheses on the possible history of the transmission. Statistical figures about the interdependences of the old Sanskrit witnesses (the palm-leaf MSS N and T, and the manuscript fragments from Central Asia), which are given in "Appendix 4" (Ger. "Anhang 4"), refer back to this chapter of the introduction (see also below).

1. Hanisch 2005/1.

2. Hanisch 2005/1: xiii-lxxxvii.

- (5) Chapter 5 “On the Tibetan translation of the ĀJM” (Ger. “Zur tibetischen Übersetzung der ĀJM”) is devoted to the Tibetan translation of the *Jātakamālā* (ĀJMT), the *sKyes pa'i rabs kyi rgyud*. Here I also point out that the translators Mañjuśrīvarman and Vidyākarasiṃha almost ideally adhere to the rules for translating Sanskrit texts into Tibetan as laid down in the *sGra sbyor bam po gñis pa*. Some specimens of the ĀJMT are also given, referring to the translating technique, the great value of the translation for revising the correct Sanskrit wording and its style and vocabulary.
- (6) In chapter 6 “Commentaries on the ĀJM preserved in Tibetan” (Ger. “Zu den nur auf Tibetisch erhaltenen Kommentaren zur ĀJM”) I introduce the Ṭīkā of Dharmakīrti and the *Pañjikā* of Vīryasiṃha.
- (7) Chapter 7 “On the cultivation and continuation of the ĀJM in the Tibetan tradition” (Ger. “Zur Pflege und Fortführung der ĀJM in der tibetischen Tradition”) deals with the *sKyes rabs brgya pa* of the 3rd Karma pa Rañ byuñ rdo rje. A number of autochthonous Tibetan commentaries on the ĀJM is listed by name of the author and title, as well.
- (8) In chapter 8 “Remarks on the Edition of the Sanskrit Text” (Ger. “Bemerkungen zur Ausgabe des Sanskrittextes”) I introduce the editorial principles applying to the formation of the edited text and the critical apparatus (cf. plates 9-10).
- (9) In chapter 9 “List of sigla indicating the various witnesses, and typographic symbols” (Ger. “Verzeichnis der Sigla für die Textzeugen und der typographischen Symbole”) the abbreviations used for the individual manuscripts, blockprints and editions, plus further typographic symbols, are listed (see plates 11-12).
- (II) “The revised Sanskrit text of ĀJM 1-15” (Ger. “Der revidierte Sanskrittext von ĀJM 1-15”)¹

This part of vol. 1 contains my edition (Sanskrit text plus critical apparatus) of legends 1-15 of Śūra's *Jātakamālā* (see plates 13-14

1. Hanisch 2005/1: 1-140.

showing the beginning of the edition of legend no. 14 (*Supāragajātaka*) and plates 15-20 for the accompanying philological commentary).

In the critical apparatus, only *significant* or *substantial* variants, respectively, on the edited text should be given. Cf. my notes on the arrangement of the philological commentary (Hanisch 2005/2: vi-vii, see plates 48-49).

(III) "Appendices" (Ger. "Anhänge")¹

- (1) "List of hitherto not reported variants on the text of the ĀJM" (Ger. "Liste der bisher nicht vermerkten Lesarten zum Text der ĀJM") (see plates 21-23)
- (2) "Variants on the mūlagrantha discussed in the Sanskrit Ṭīkā" (Ger. "Lesarten des Grundtextes in der Sanskrit-Ṭīkā") (see plate 24)
- (3) "Scribal mistakes, corrections and glosses in the old palm-leaf MSS N and T" (Ger. "Verschreibungen, Korrekturen und Glossen in den alten Palmblatt-Mss N und T") (see plates 25-30)
- (4) "Statistical figures regarding the relations between the various witnesses" (Ger. "Statistiken zu den Beziehungen zwischen den Textzeugen") (see plates 31-38)²
- (5) "The extent of the text in the Tibetan translation" (Ger. "Überlieferungsumfang der tibetischen Übersetzung von ĀJM 1-15) (see plates 39-40)³

(IV) "Selective word index referring to words and terms treated in the philological commentary (1. Sanskrit, 2. Tibetan)" (Ger. "Ausgewähltes Register zum philologischen Kommentar (1. Sanskrit, 2. Tibetisch)") (see plates 41-44)⁴

Since I am currently preparing a German translation of the ĀJM and a glossary "Tibetan-Sanskrit-German" to be published separately, in

1. Hanisch 2005/1: 141-184.

2. Note that the figures added to the individual legends refer to the numbering (in square brackets) of cases discussed in the philological commentary.

3. This appendix refers to places, in which Sanskrit passages transmitted in the old witnesses have no equivalent in the Tibetan translation, and to places, in which component parts of the Tibetan text have no equivalent in the Sanskrit witnesses.

4. Hanisch 2005/1: 185-236.

my doctoral thesis, I restricted myself to give these indices of Sanskrit and Tibetan words and terms discussed in the philological commentary, in order to further facilitating the use of my book.

To give just a small example: In the index of Sanskrit words (Hanisch 2005/1: 207, see plate 45), under “*sa* (Nom. Sg. m. v. *tad-*)”, in the first place, one finds the reference “1.5+ [17]*”; with “1.5+” referring to legend no. 1 (*Vyāghrījātaka*), the prose portion subsequent to stanza 5, and “[17]” referring to discussion no. [17] in the philological commentary on ĀJM 1. The asterisk added indicates that the discussion is not confined to an individual occurrence of a variant reading, but is of a more general nature. In this case, there are two different readings of the *mūlagrantha* recorded, viz. “*dharmābhyāsabhāvitamatih* U, Ṭika², KERN : *sa dharmābhyāsabhāvitamatih* T, R (*ra dha*°), *de* [de ĀJMT : *de*’i Dhar.] *blo chos la goms par bsgoms pa dañ* | ĀJMT.” (Hanisch 2005/1: 4, note 2, see plate 46)

To put it briefly, in the philological commentary, at the appropriate place (Hanisch 2005/2: 10, see plate 47), firstly the variants are discussed for the present incidence. Here, the explanation of the Ṭikakāra (*tad āha dharmetyādi* | (fol. 7r5)) seems to support, at least implicitly, the reading without the demonstrative pronoun *sa* (the *lectio brevior*), whereas ĀJMT and Dhar. seem to speak in favour of the reading with *sa*. Now, here the noun, to which the demonstrative *sa* would refer, is *bodhisattvo* in the following.¹ The same diversity (forms of *bodhisattva-* with or without accompanying forms of *tad-*) occurs in a couple of other places too. When I thus checked the further usage in Śūra’s *Jātakamālā*, I found that, alone in legends 1-22, forms of the noun *bodhisattva-* occur more than 100 times, but in none of these cases, on which we do not have any variants in the witnesses, it is accompanied by *sa* or other forms of *tad-*. This observation makes it very likely that in the original version of the ĀJM combinations such as *sa bodhisattvaḥ* were not to be found at all (so that *bodhisattva-* is rather used as a proper noun, or a proper name respectively), while the honorific appellations *mahāsattva-* and *mahātman-* are regularly combined with the demonstrative pronoun. Thus,

1. Cf. Hanisch 2005/1: 4, line 2.

besides the rather scant comment of the Ṭīkākāra on the passage, this general observation supplies the main reason for considering *sa* (though, here, confirmed by T, ĀJMT and Dhar.) as a later addition to the text.

(V) "List of abbreviations" (Ger. "Abkürzungsverzeichnis")¹

(VI) "Bibliography" (Ger. "Literaturverzeichnis")²

A pagination of the Sanskrit manuscripts consulted along with the revised Sanskrit text is missing in my edition.³ In compensation to that I am planning a facsimile edition of at least the old palm-leaf manuscripts. Ideally, an edition of a classical (Sanskrit) text should contain reproductions of the source materials used, at least the most important ones, so that a student of a work may be enabled to check them himself or herself.⁴

1. Hanisch 2005/1: 237-240.

2. Hanisch 2005/1: 241-255.

3. This is partly due to the fact that at the time I prepared my book I used a word processing program (WordPerfect 5.1 running on MS-DOS), which nowadays is outdated. As Dr. Helmut Krasser showed us during the CUTS workshop, today much more refined programs are available, e.g. the "Classical Text Editor", which allows adding a multitude of apparatus to the main text.

4. A model for a high-quality facsimile would be the following publication: *Kapphiṇābhyudaya or Kapphiṇa's Triumph*. A Ninth Century Kashmiri Buddhist Poem. Michael Hahn. Edited by Yusho Wakahara. Kyoto: Institute of Buddhist Cultural Studies, Ryukoku University 2007. (*Ryukoku University Studies in Buddhist Culture*. XVIII.) Besides the facsimile editions of MS N and MS N2 (selected folios) it contains Michael Hahn's edition of the Sanskrit text of the *Kapphiṇābhyudaya*, a diplomatic transcript of MS N and the Sanskrit text of the 8th canto with an English translation.

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Plate 4

“Survey of witnesses used” (Hanisch 2005/1: xlvii)

Das Textmaterial

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- (4) Die Verwechslung von Sibilanten (z.B. *daśi* statt *daśi*, *śailendra* statt *śailendra*, *parānamarṣa* statt *parānamarṣa*), die in beiden Palmbblatt-Mss des Öfteren begegnet.
 (5) Die Nicht-Unterscheidung von *ba* und *va*.
 (6) Fakultative Sandhibildungen oder die Nicht-Vollziehung des Sandhi (z.B. **mānaśaś śubheṣu* statt **mānaśaś śubheṣu* oder *tapasvīvar* [mit *Virāma*] *vyāda*).
 (7) Die sehr selten begegnende Auslassung des Visarga (z.B. *saṃtarpitā sma* statt *saṃtarpitāḥ sma*, **akara khalv* statt **akaraḥ khalv*).
 (8) Die Praxis der Setzung des Avagraha, der in den Mss meist nur bei Bedarf, d.h. zur Klärung des Textverständnisses, geschrieben wird wie z.B. im Falle von *tapasa* *'tunuḥ* ĀJM 7.3b, was ich als *tapasātunuḥ* ediere.
 (9) Die gelegentliche Setzung des Anusvāra in pausa (z.B. *daśīṇyātāṇi* l statt *daśīṇyātām* l).
 (10) Die seltene Verwechslung von *e* und *ai* sowie von *o* und *au* (z.B. *detyayosiḥ* statt *daityayosiḥ*, *śrutvauḍgāram* statt *śrutvauḍgāram*).

3.3 Übersicht der verwendeten Textzeugen

3.3.1 Kollationierte Handschriften des Sanskrittextes der ĀJM

- N** ĀJM-Manuskript N, heute aufgeteilt in den 2. Teil (fols. 17-31, fol. *60) des Ms „G 9980“ der Asiatic Society, Calcutta, (= „Cb“ bei KHOROCH 1987) und in Ms „3-359 Jātaka 2 [second part]“ [cf. EIMER 1988: 126] (fols. 32-59, fols. 61-98) der National Archives, Kathmandu (= „N“ bei KHOROCH 1987)
Quelle: Indologisches Seminar der Universität Bonn, Mikrofilm-Nr. F 143 (Inventar-Nr. des Papierabzugs: Cb 500.2) und NGMPP-Mikrofilm-Nr. A 33/11 (Inventar-Nr. des Papierabzugs der Indologie Bonn: Cb 325.2)
Standorte des Originals: a) Asiatic Society, Calcutta, b) National Archives, Kathmandu
Inventarnummern: a) G 9980, b) nach BSP 7.1. S. 177: „kramāṅkaḥ tr 359, viṣayāṅkaḥ 259“
Material: Palmbblatt
Schrift: Newārī
Größe: 56 x 5 cm
Zeilenzahl pro Seite: 6-7 Zeilen (s.o. 3.2); jede Zeile durch den für zwei Schnürlöcher freigehaltenen Raum in drei etwa gleich große Teile geteilt
Anzahl der Blätter: ursprünglich 99, davon erhalten 82 (fols. 17-98, es fehlen fols. *1-*16 und *99)
Zustand: der vordere Teil zumeist gut lesbar, wenige Akṣaras verwischt oder verblaßt; im hinteren Teil (etwa ab fol. 51) manche Blätter vor allem an den Rändern geschwärzt, was zumindest die Entzifferung der Randglossen erschwert oder verhindert; nur geringe Beschädigungen durch abgerissene Ecken oder Ränder, davon betroffen bes. fols. 17-21, 29-31, *60 (ASC) und fols. 89, 90, 93, 95-98 (NAK)
Datierung: undatiert (letztes folio fehlt); anscheinend sehr alt, vermutlich 11. Jh.
Marginalien: Korrekturen sowohl vom Schreiber selbst als auch von anderer Hand; Randglossen von mindestens einer anderen Hand; Paginierung in Form von „letter-numerals“ *verso* am linken Rand offenbar durch den Schreiber selbst; wohl sekundäre, teilweise Paginierung in Form von Ziffern *verso* im Freiraum für das linke Schnürlöcher
Kolophon: Schlußkolophon nicht erhalten; zu den Kolophonen nach den einzelnen Legendes vgl. den philologischen Kommentar sowie die Angaben eingangs desselben
- T** ĀJM-Manuskript T (Ms 136 der Tokyo University Library)
Quelle: Indologisches Seminar der Universität Bonn, Mikrofilm-Nr. F 94 (Inventar-Nr. des Papierabzugs: Cb 410.2)
Standort des Originals: University Library, Tokyo
Inventarnummer: Nr. 136 (früher Nr. 415)
Material: Palmbblatt

Plate 5

“Survey of witnesses used” (Hanisch 2005/1: xlviii)

xlvi

Einleitung

Schrift: Proto-Bengali

Größe: 30,5 x 4,4 cm

Zeilenzahl pro Seite: 6 Zeilen (Ausnahmen: fol. 6a hat 7 Zeilen, fol. 33b hat 8 Zeilen, vgl. Band 2, S. 241); jede dritte und vierte Zeile nach etwa einem Drittel durch den für ein Schnürlöcher freigehaltenen Raum unterbrochen

Anzahl der Blätter: ursprünglich 147, davon erhalten 143 (es fehlen fols. *27, *145, *147 und *148)

Zustand: insgesamt sehr gut; sehr schön geschrieben; Ränder bzw. Böden mancher folios abgerissen, geringer Textverlust

Datierung: undatiert (letzte beiden folios fehlen); anscheinend sehr alt, vermutlich 12. Jh.

Marginalien: Korrekturen sowohl vom Schreiber selbst als auch von anderer Hand; Randglossen von mindestens einer anderen Hand; auf manchen Blättern winzige, interlineare tibetische Glossen in *dbu med*-Schrift; Paginierung in Form von Ziffern *verso* am linken Rand

Kolophone: Schlußkolophon nicht erhalten, zu den Kolophonen nach den einzelnen Legenden vgl. den philologischen Kommentar sowie die Angaben eingangs desselben

O *ĀJM*-Teilmanuskript O, 1. Teil (8 Blätter) des Ms. „G 9980“ der Asiatic Society, Calcutta, (= „Ca“ bei KHOROCHE 1987)

Quelle: Indologisches Seminar der Universität Bonn, Mikrofilm-Nr. F 143 (Inventar-Nr. des Papierabzugs: Cb 500,2)

Standort des Originals: Asiatic Society, Calcutta

Inventarnummer: G 9980

Material: Papier

Schrift: Newāri

Zeilenzahl pro Seite: 5 Zeilen

Anzahl der Blätter: 8 (sonderbarer Weise paginiert als fols. 1-4, 6-7, die beiden letzten folios nicht paginiert)

Zustand: sehr gut; die linke obere Ecke *recto* bzw. die linke untere Ecke *verso* von allen 8 Blättern abgerissen, sehr geringer Textverlust

Datierung: undatiert; modern

Marginalien: Paginierung in Form von Ziffern *verso* in der rechten unteren Ecke

Kolophone: zu den Kolophonen nach den einzelnen Legenden vgl. den philologischen Kommentar

R JMAS-Ms R (Ms 608 der Ryukoku University Library, Kyoto)

Quelle: Indologisches Seminar der Universität Marburg, Inventar-Nr. Ee 1278 (Kopie vom Papierabzug des Indologischen Seminars der Universität Bonn, Inventar-Nr.: Ef 305)

Standort des Originals: Ryukoku University Library, Kyoto

Inventarnummer: Nr. 608

Material: Papier

Schrift: Newāri

Größe: 37 x 8,5 cm

Zeilenzahl pro Seite: 6 Zeilen

Anzahl der Blätter: 361, vollständig erhalten (fols. 1-9, 10, 10A, 11-60, 61, 61A, 62-359); fol. 10 und fol. 61 wurden zweimal paginiert

Zustand: sehr gut

Datierung: [Nepal] *saṃvat 810 māgha śukla 5* (= 8. Māgha 4790 Kaliyuga = 15. Januar 1690 n.Chr.)

Marginalien: Paginierung in Form von Ziffern *verso* am rechten Rand

Kolophone: Der Schlußkolophon lautet *|| śubham asti || śreyo 'stu saṃvat 810 māgha śukla pañcamī dīne ratnapatidevācaryena lekhaṇe saṃpūrṇaṃ karomi ||* (fol. 359b1-2); zu den Kolophonen nach den einzelnen Legenden vgl. den philologischen Kommentar

U *ĀJM*-Ms U (Ms 135 der Tokyo University Library)

Quelle: Indologisches Seminar der Universität Bonn, Mikrofilm-Nr. F 94 (Inventar-Nr. des Papierabzugs: Cb 410,1)

Standort des Originals: University Library, Tokyo

Plate 6

“Survey of witnesses used” (Hanisch 2005/1: xlix)

Das Textmaterial

xlix

Inventarnummer: Nr. 135 (früher Nr. 113)
Material: Papier
Schrift: Newārī
Größe: 36,8 x 9,5 cm
Zeilenzahl pro Seite: 6-7 Zeilen
Anzahl der Blätter: 85, unvollständig: erhalten sind fols. 1-4, 13-29, 50-87, 89-106, 113-119, 121 (s.o. 3.1)
Zustand: sehr gut; sehr deutlich geschrieben; keine Beschädigungen; Kolophone der einzelnen Legenden durch eine lasurartige Übermalung hervorgehoben
Datierung: undatiert; modern
Marginalien: nur sehr selten Korrekturen vom Schreiber selbst; Paginierung in Form von Ziffern *verso* am rechten Rand; *verso* in der linken oberen Ecke steht *jātaka* II, darunter der Titel der jeweiligen Legende (*vyāghri*, *kulmāsa*, *śreṣṭhijāta*, *śaḥyaśreṣṭhī*; *śaśajāta* steht ausnahmsweise auf dem oberen Rand, von ĀJM 7 an keine marginalen Titelangabe mehr); *verso* in der rechten unteren Ecke steht *mālā* II; *verso* steht in der Mitte des linken Randbereichs *śrī*
Kolophone: Schlußkolophon nicht erhalten; zu den Kolophonen nach den einzelnen Legenden vgl. den philologischen Kommentar

3.3.2 Andere Handschriften des Sanskrittextes der ĀJM¹

- A** Add. MS 1328 der Cambridge University Library (s.o. 3.1)
B Add. MS 1415 der Cambridge University Library (s.o. 3.1)
P MSS nos. 45/6 aus dem Fonds Sanscrit der Bibliothèque Nationale, Paris (s.o. 3.1)

3.3.3 Der einzige erhaltene Sanskrit-Kommentar zur ĀJM

Tika Teil-Manuskript der ursprünglich wahrscheinlich vollständigen *Jātakamālāṭīkā*, den Kommentar zu ĀJM 1-15 umfassend
Quelle: Indologisches Seminar der Universität Bonn, Mikrofilm-Nr. F 94 (Inventar-Nr. des Papierabzugs: Cb 410,3)
Standort des Originals: University Library, Tokyo
Inventarnummer: Nr. 137 (früher Nr. 110)
Material: Papier
Schrift: Newārī
Größe: 29,2 x 8,9 cm
Zeilenzahl pro Seite: 9-13 Zeilen
Anzahl der Blätter: 65 (fols. 1-57, 59-65; fol. *58 durch ein anderes Blatt ersetzt, s.o. 2.9)
Zustand: sehr gut; deutlich geschrieben; einige unbeschriebene Stellen deuten auf deren Unleserlichkeit in der Vorlage hin
Datierung: [Nepal] *saṃvat* 847 *bhādra* *śudī* 6 *bu(d)dhavāre* (= 9. Āṣvina 4826 Kaliyuga = 12. September 1725 n.Chr.)
Marginalien: gelegentliche Korrekturen sowohl vom Schreiber selbst als auch von anderer Hand; Paginierung in Form von Ziffern *verso* am rechten Rand; fols. 1-17 weisen eine dreifache Paginierung auf, nämlich in Form von „letter-numerals“ *verso* am linken Rand und Ziffern *verso* am rechten Rand, weiterhin steht *verso* in der linken oberen Ecke jedes Blattes das Kürzel *jāta tika* oder *śrī jāta tika* und dahinter eine weitere Seitenzahlangabe in Form einer Ziffer; auf fols. 49-53, 56-60 (inkl. des Ersatz-folios für fol. *58) und 62-65 steht *verso* in der linken oberen Ecke *jātaka tika*, auf fol. 54 *verso* in der linken oberen Ecke *śrī jāta tika* und auf fol. 55 *recto* und *verso* in der linken oberen Ecke *jātaka tika*
Kolophone: Nach dem Kolophon zur 15. Legende, nämlich II *jātakamālāṭīkāyaṃ matsyajātakam pañcadaśamaṃ samāpta ceyam* [sic] II, steht folgender Schlußkolophon: II *śubha* II II *ye dharmā*

¹ Aus sekundären Quellen; die Lesarten werden nach KERN 1891 und KHOROCHE 1987 mitgeteilt.

Plate 7

“Survey of witnesses used” (Hanisch 2005/1: 1)

1

Einleitung

hetupravavā [sic] hetu(ṇi) teṣaṇ tathāgata he vada [sic] teṣā(ṇi) ca yo nirodha evaṇ vadi [sic]
mahāśravaṇam [sic] || || saṃvat 847 [mibi] bhādraśuklaṣaṣṭ(h)amyāṇi [sic] rithau bu(d)dhavāre
li(khā)tan iti ||

3.3.4 Konsultierte moderne Ausgaben der ĀJM

KERN *The Jātaka-mālā or Bodhisattvavadāna-mālā by Āryaśūra*. Edited by Dr. Hendrik KERN. Boston, Massachusetts 1891. (Harvard Oriental Series. 1.) [Unter Berücksichtigung der „Corrigenda“ im Nachdruck der *editio princeps* von 1943.]

VAI *Jātaka-mālā by Ārya Śūra*. Edited by Dr. P. L. VAIDYA. Darbhanga 1959. (Buddhist Sanskrit Texts. 21.)

CAU *Āryaśūra-kṛta Jātakamālā*. (...) Saṃpāḍaka aur anuvāḍaka Sūryanārāyaṇ CAUDHARĪ. Delhi 1971.

3.4 Tibetische Zeugen

3.4.1 Die tibetische Übersetzung des Grundtextes der ĀJM

ĀJMT

Die tibetische Übersetzung der ĀJM mit dem Titel *Skyes pa'i rabs kyi rgyud* ist das erste Werk der *Jātaka*-Abteilung des Tanjur. In den derzeit zugänglichen fünf Ausgaben desselben findet sie sich an den folgenden Stellen:

C Cone: Abt. *skyes rabs*, Bd. *hu* (89), fol. 1b1-133a2⁵

D Derge: Abt. *skyes rabs*, Bd. *hu* (89), fol. 1b1-135a7² (Taipei Nr. 4155 = Tōh. Nr. 4150)

G Ganden: Abt. *skyes rabs*, Bd. *ke* (179), fol. 2a1-181a6³

N Narthang: Abt. *skyes rabs*, Bd. *ke* (91), fol. 1b1-148b⁴ (MIBU 1967: Nr. 3641)

Q Peking (Qianlong-Ausgabe): Abt. *skyes rabs*, Bd. *ke* (91), fol. 1a1-152b1⁵ (TT Nr. 5650)

Neben den kanonischen Zeugen standen mir zwei Fassungen des *Skyes rabs brgya pa* zur Verfügung:

I Verkürzter Text des *Skyes rabs brgya pa* in den *Jātaka*-Inschriften des Klosters Ža lu (s.o. unter 2.7)⁶

¹ Die Fassung des Cone-Tanjurs, die nach TROPPEL 2001: 106f auch im Falle von ĀJMT direkt von der Derge-Fassung abhängig sein dürfte, wurde für die vorliegende Arbeit als einziger der kanonischen Zeugen nicht kollationiert.

² Kollationiert wurde der Originalabzug des Sde dge-Tanjur aus dem Privatbesitz von Prof. Dr. Michael Hahn (Marburg). Berücksichtigt wurde außerdem der fotomechanische Nachdruck in der Taipei-Ausgabe (*The Tibetan Tripiṭaka. Taipei Edition*. Editor-in-Chief A. W. Barber. Taipei 1991), Vol. XI V, S. 436/2¹-474/269¹.

³ Dga' ldan-Tanjur: Kopie des vom Original erstellten Mikrofilm der British Library (London), Abt. Oriental and India Office Collections. In der Reprint-Ausgabe (*Bstan 'gyur. Dandjur*. Hrsg. China Nationality Library, Beijing, Vol. 1-100. Tianjin 1988) steht der Text in Vol. 79B, S. 1-91. Eine kurze Beschreibung der Ausgabe des Ganden-Tanjur mit einer nützlichen Konkordanz findet sich bei SKU LING 1991: 138-146.

⁴ Snar than-Tanjur: Mikrofilm vom Exemplar der British Library (London), Abt. Oriental and India Office Collections. Für die Vermittlung der Mikrofilme vom Ganden- und Narthang-Tanjur danke ich Herrn Burkhard Quessel.

⁵ Peking-Tanjur: Fotomechanischer Nachdruck des Exemplars der Otani-Universität, Kyoto (*The Tibetan Tripiṭaka. Peking Edition*. Edited by Daisetz T. SUZUKI Tokyo-Kyoto 1955-1961). Die tibetische Übertragung der ĀJM findet sich in Bd. 128, S. 1/1¹-63/2¹.

⁶ Für ĀJM 1-7 zitiert nach TROPPEL 2001: 128-244, für ĀJM 8-15 nach schriftlicher Mitteilung Herrn Dr. TROPPEL.

Plate 8

“Survey of witnesses used” (Hanisch 2005/1: li)

Das Textmaterial

li

Z Text des *Skyes rabs brgya pa* nach dem Blockdruck des Sman-rtsis-khañ, Lhasa¹

Eine moderne Druckausgabe der tibetischen Übersetzung der *ĀJM* innerhalb des Sammelbandes *Bstan 'gyia las byun ba'i skyes rabs dan rtogs brjod gres bsdu* 1 (1), hrsg. v. *Bile chen msho*, Peking: *Mi rigs dpe skrun khañ* 1993, den mir Herr Prof. Hahn freundlicherweise zur Verfügung stellte, enthält außer *ĀJMT* den tibetischen Text der *Jātakamālā* des Haribhaṭṭa sowie ausgewählte Avadānas.² Angaben zu drei weiteren modernen *ĀJMT*-Ausgaben, die jeweils nach einzelnen Zeugen erstellt wurden, finden sich bei TROPPEL 2001: 101f. der die genannten modernen Editionen mit Recht für „textkritisch weitgehend wertlos“ hält.

3.4.2 Nur in tibetischer Übersetzung erhaltene Kommentare zur *ĀJM*

Dhar. Dharmakīrtis **Jātakamālāṭīkā* (tib. *Skyes pa'i rabs (kyi rgyud kyi) rgya cher bsad pa*) findet sich in den fünf bekannten Tanjur-Ausgaben an den folgenden Stellen:³

- C** Cone: Abt. *skyes rabs*, Bd. *hu* (89), fol. 133a2-327a5⁴
- D** Derge: Abt. *skyes rabs*, Bd. *hu* (89), fol. fol. 135b1-340a7⁵ (Taipei Nr. 4156 = Tōh. Nr. 4151)
- G** Ganden: Abt. *skyes rabs*, Bd. *ke* (179), fol. 182b1-475a5⁶
- N** Narthang: Abt. *skyes rabs*, Bd. *ke* (91), fol. 148b-375 (MIBU 1967: Nr. 3642)
- Q** Peking (Qianlong-Ausgabe): Abt. *skyes rabs*, Bd. *ke* (91), fol. 152b2-394a8⁷ (TT Nr. 5651)

Pañj. Vīryasimhas *Jātakamālāpañjikā* (tib. *Skyes pa'i rabs kyi rgyud kyi dka' 'grel*) ist nicht im Cone-Tanjur enthalten (vgl. BASU 1989: 62). In den übrigen Tanjur-Ausgaben findet sie sich an den nachfolgend genannten Stellen. In der vorliegenden Arbeit werden die wenigen Stellen aus der *Pañjikā* nach BASU 1989: 433-532 zitiert.

- D** Derge: Abt. *sna tshogs*, Bd. *po* (133), fol. 275b1-312b1⁸ (Taipei Nr. 4467 = Tōh. Nr. 4460)
- G** Ganden: Abt. *no mtshar*, Bd. *po* (221), fol. 375a1-426a4⁹
- N** Narthang: Abt. *mdo*, Bd. *po* (133), fol. 286b5-330b5 (MIBU 1967: Nr. 3896)
- Q** Peking (Qianlong-Ausgabe): Abt. *mdo 'grel, no mtshar bstan bcos* VI, Bd. *po* (133), fol. 300a8-346a4¹⁰ (TT Nr. 5904)

¹ Für *ĀJM* 1-7 zitiert nach TROPPEL 2001: 128-244, für *ĀJM* 8-15 nach schriftlicher Mitteilung Herrn Dr. TROPPEL. Z konnte nur für die auch in den *Ṭa lu*-Inschriften enthaltenen und somit von TROPPEL kollationierten Passagen herangezogen werden.

² Wie in der Titelseite angegeben, beruht diese Ausgabe auf dem Peking-Tanjur (*deb 'di ni pe cin bstan 'gyur par ma gñir bzun nas bskrun pa yin* 1). Wie ich anhand mehrerer Stichproben feststellen konnte, wurde der Wortlaut des Peking-Tanjur gänzlich unkritisch übernommen und einschließlich der enthaltenen Fehler abgedruckt. Die Strophen sind nicht nummeriert und werden nicht vom Prosatext abgesetzt, was die Benutzung dieser Ausgabe zusätzlich erschwert.

³ Zu den im einzelnen benutzten Exemplaren vgl. die Angaben zu *ĀJMT* unter 3.4.1.

⁴ Die Fassung des Cone-Tanjurs wurde für die vorliegende Arbeit nicht kollationiert.

⁵ In der Taipei-Ausgabe des *Sde dge*-Tanjur findet sich der Dharmakīrti-Kommentar in Vol. XI.V, S. 474/270¹-532/679¹.

⁶ In der Reprint-Ausgabe (*Bstan 'gyur, Danzhu'er*, Tianjin 1988) steht der Text in Vol. 79B, S. 92-239.

⁷ Im TT findet sich der Dharmakīrti-Kommentar in Band 128, S. 63/2¹-159/6⁵.

⁸ In der Taipei-Ausgabe des *Sde dge*-Tanjur findet sich die *Pañjikā* in Vol. LIII, S. 301/550¹-312/624¹.

⁹ In der Reprint-Ausgabe (*Bstan 'gyur, Danzhu'er*, Tianjin 1988) steht der Text in Vol. 99A, S. 193-216.

¹⁰ In der Peking-Ausgabe findet sich die *Pañjikā* in Bd. 149 (Tokyo-Kyoto 1957), S. 140/2¹-158/4³.

Plate 9

“Remarks on the edition of the Sanskrit text” (Hanisch 2005/1: lxxxiv)

8. Bemerkungen zur Ausgabe des Sanskrittextes

Die Prosastücke werden im Blocksatz gesetzt, die für jede Legende durchnummerierten Strophen werden zentriert. Anstelle einer Metrentabelle wird das Metrum nach jeder Strophe *en petit* angegeben. Um die Benutzung der Ausgabe zu erleichtern, ist der Haupttext mit einer Zeilenzählung versehen. Fußnoten verweisen darauf, daß im vorhergehenden Text Varianten vorliegen, die im kritischen Apparat zur Textausgabe verzeichnet werden. Abweichungen vom Text, die auf bloßen orthographischen Varianten oder Verderbnissen beruhen, werden in der Regel nicht im kritischen Apparat, sondern im philologischen Kommentar (Band 2) genannt.

Im kritischen Apparat werden die gegeneinander stehenden Lesarten durch einen Doppelpunkt voneinander getrennt. Dabei wird die in die Textausgabe übernommene Präsumptivvariante zuerst genannt. Die Reihenfolge der Textzeugen richtet sich nach folgendem Prinzip: Zuerst werden die alten Mss in chronologischer Folge genannt, dann die rezenten Mss in alphabetischer Folge, z.B. „*iti* Toy, NABPRU, KERN : om. T“ (ĀJM 10.31+). Darauf folgen die Tīkā, gegebenenfalls Zitate aus anderen Quellentexten und schließlich die modernen Herausgeber, z.B. „*niḥsaṅgatayā tayā ca* TABPU, Tīkā, MJM 43.46a, *niḥsaṅgatayā* [tayā] *ca* R : *niḥsaṅgatayā tayā* (ca) KERN“ (1.7a) oder „*maitrī-mayena* TRU, MA HAND 58.15, MJM 43.47a, CAU *ante corr.* : *maitrīmayeṇa* KERN, VAI, CAU *post corr.*“ (1.8a).

Wenn die Lesung eines Zeugen eindeutig auf einen bestimmten Wortlaut zurückzuführen ist, jedoch orthographische Abweichungen erhält, wird der betreffende Textzeuge durch Kommata von den übrigen abgegrenzt. Der abweichende Wortlaut folgt dann in Klammern, z.B. „*śiṣve* NTBPU, A (*śiṣve*), R (*siyeve*), Tīkā : *niṣve* KERN e.c.s.“ (10.3b).

Da die von KERN benutzten und von KHOROCHE nochmals durchgesehenen Mss ABP von mir nicht mehr autopsisch konsultiert wurden, richten sich die diesbezüglichen Angaben nach KERN 1891 und KHOROCHE 1987. Ansonsten verstehe man die Mss ABP als unter der Angabe „KERN“ subsumiert. Ist nach den Angaben von KHOROCHE 1987 davon auszugehen, daß KERN den in seinen Mss überlieferten Wortlaut stillschweigend emendierte, wird dies mitgeteilt, z.B. „*pradānavyavasāyam* TABPR : „*pradānavasāyam* KERN e.c.s.“ (2.14+). Der Wortlaut der Ausgaben von VAIDYA 1959 und CAU-DHARĪ 1971 wird nur dann angegeben, wenn mindestens einer der beiden Herausgeber von KERN abweicht. Die Ausgabe von ĀJM 10 durch HAHN/STEINER 1996 wird in der Textausgabe in der Regel nicht zitiert, weil die beiden Herausgeber nur diejenigen Varianten zum Grundtext bzw. zur Tīkā berücksichtigen konnten, die von KHOROCHE 1987 und BASU 1989 mitgeteilt wurden. Hingegen werden in den Fällen, in denen die Interpretation eines in den Mss einheitlich überlieferten Wortlauts nur aus der jeweiligen Edition ersichtlich wird, alle von mir konsultierten modernen Herausgeber genannt, z.B. „*anumodīṇām* Tīkā : *anumodīṇām* KERN, VAI, CAU“ (1.28d) oder „*bahumanyate* : *bahu manyate* KERN, VAI, CAU, HAHN/STEINER“ (10.6a).

Wurde der Text eines Zeugen nachträglich verändert, wird dies unter Zuhilfenahme der Kürzel „*ante corr.*“ und „*post corr.*“ mitgeteilt. Kennt der Tīkākara eine oder mehrere

Plate 10

“Remarks on the edition of the Sanskrit text” (Hanisch 2005/1: lxxxv)

Bemerkungen zur Ausgabe des Sanskrittextes

lxxxv

Varianten zu einer Stelle, wird dies mithilfe der Kürzel „p.l.“, „s.l.“ und „t.l.“ vermerkt. Wenn in der Anmerkung zu einer Stelle einer oder mehrere Kommentare nicht angesprochen werden, bedeutet dies, daß der oder die entsprechenden Kommentare keine Erklärung zur Stelle bieten. Konjekturen werden entweder durch einen Asterisk oder durch die Zusätze „e.c.“ bzw. „e.c.s.“ gekennzeichnet.

Läßt sich die tibetische Entsprechung mit einiger Sicherheit einer bestimmten Lesart im Grundtext zuordnen, so wird sie dieser im kritischen Apparat zur Seite gestellt. Andernfalls wird die tibetische Wiedergabe gesondert genannt und durch einen Gedankenstrich von den Lesungen der Sanskrit-Zeugen abgesetzt.

Plate 11

“List of sigla indicating the various witnesses, and typographic symbols”
(Hanisch 2005/1: lxxxvi)

9. Verzeichnis der Sigla für die Textzeugen und der typographischen Symbole

9.1 Sanskrit-Handschriften und Textausgaben

A	Add. Ms 1328, Cambridge University Library (= KERNS Ms A)
B	Add. Ms 1415, Cambridge University Library (= KERNS Ms B)
CAU	Edition von S. CAUDHARI 1971
HAHN/STEINER	Edition von AJM 10 in HAHN/STEINER 1996: 125-134
KERN	<i>editio princeps</i> von Hendrik KERN 1891
KERN 1891	<i>editio princeps</i> von Hendrik KERN 1891, wenn eine Variante in KERN 1943 vorliegt
KERN 1943	Nachdruck der <i>editio princeps</i> von 1943 (mit Corrigenda)
Mur _A	Murtuq-Fragment A
Mur _B	Murtuq-Fragment B
Mur _C	Murtuq-Fragment C
N	Palinblatthandschrift, die heute z.T. in Calcutta (Ms G 9980, alte Palinblatt-Sektion, Asiatic Society), z.T. in Kathmandu (Ms III.359.L, Durbar Library) aufbewahrt wird
O	Ms G 9980, Asiatic Society, Calcutta (jüngere Papier-Sektion)
P	Mss nos. 45/6 (2 vols.), Fonds Sanscrit, Bibl. Nat., Paris, spätes 18., frühes 19. Jh., nepalesische Schrift (= KERNS Ms P)
R	Ms no. 608, Ryukoku University Library, Kyoto
Sch ₀₁	Ms-Fragment 2382/55 der Schøyen-Sammlung, Oslo
Sch _{02a}	Ms-Fragment 2382/312a der Schøyen-Sammlung, Oslo
Sch _{02b}	Ms-Fragment 2382/287 der Schøyen-Sammlung, Oslo
Sch _{02c}	Ms-Fragment 2382/312b, 312c der Schøyen-Sammlung, Oslo
Sch _{03d}	Ms-Fragment 2382/313b der Schøyen-Sammlung, Oslo
Sch ₀₄	Ms-Fragment 2383/21 der Schøyen-Sammlung, Oslo
Sch _{05a}	Ms-Fragment 2383/39, 94a, u/6/4b, 94b der Schøyen-Sammlung, Oslo
Sch _{05b}	Ms-Fragment 2383/30, 112a, 82, u/3/6e der Schøyen-Sammlung, Oslo
Sch _{05c}	Ms-Fragment 2383/60b der Schøyen-Sammlung, Oslo
T	Ms no. 136, Tokyo University Library
Toy _i	Toyoc-Fragment i
Toy _{ii}	Toyoc-Fragment ii
U	Ms no. 135, Tokyo University Library
Val	Edition von P. L. VAIDYA 1959

9.2 Tibetische Übersetzung und Kommentare

Tikā	<i>Jātakamālātikā</i> eines Anonymus (Sanskrit-Kommentar zu AJM 1-15)
ĀJMT	Tibetische Übersetzung der AJM
Dhar.	<i>Jātakamālātikā</i> des Dharmakīrti, nur auf Tibetisch erhalten
Pañj.	<i>Jātakamālāpañjikā</i> des Vṛyāsīmha, nur auf Tibetisch erhalten
β	Hyparchetypus von GNQ
C	Cone-Tanjur
D	Derge-Tanjur
G	Ganden-Tanjur

Plate 12

“List of sigla indicating the various witnesses, and typographic symbols”
(Hanisch 2005/1: lxxxvii)

Sigla für die Textzeugen und typographische Symbole	lxxxvii
I	Inskriften-Text von Ža lu (Paneele 1-8 [= AJM 1-7] nach der Edition von TROPPEL 2001, Paneele 9-16 [= AJM 8-15] nach schriftlicher Mitteilung von Herrn Dr. Tropper)
N	Narhang-Tanjur
Q	Peking-Tanjur
Z	Blockdruck des <i>Skyes rabs brgya pa</i> aus dem Sman rtsis khañ, Lhasa (nach TROPPEL 2001 bzw. schriftlicher Mitteilung Herrn Troppers)

9.3 Typographische Symbole

{ }	Ergänzter Text im Sanskrit und im Tibetischen
<< >>	In einer <i>lacuna</i> ergänzter Text im Sanskrit
<(1)> u.ä.	<i>lacuna</i> ohne ergänzten Text mit Angabe der Anzahl der Akṣaras, für die die Lücke Platz bieten würde (in diesem Beispiel: ein Akṣara)
{ }	Auszuschließender Text im Sanskrit und Tibetischen
[...]	Nicht lesbares Akṣara bzw. nicht lesbarer Buchstabe im Sanskrit und im Tibetischen (bei mehreren Akṣaras jeweils 2 Punkte pro Akṣara)
[.a] u.ä.	Teilweise lesbares Akṣara
[ka] u.ä.	Beschädigtes, aber noch erschließbares Akṣara
///	Anfang oder Ende eines Ms. eines Ms-Fragmentes oder einer Zeile derselben, wenn das Dokument oder Teile davon nicht mehr erhalten sind
*, *, *	<i>ex coniectura</i> erschlossener Wortlaut
c, ooo	Auslassungszeichen für weggelassenen Sanskrittext (^{ooo} steht nur, wenn im Sanskrit mehrere Wörter oder Kompositumglieder nicht zitiert werden)
{...}, [...]	Zeichen für sonstige Auslassungen
?	Nicht völlig sichere Bezeugungen durch die Tīkṣ oder einen anderen Zeugen
[]	Inhaltlich notwendige Zusätze zur deutschen Übersetzung
()	In der deutschen Übersetzung wegzulassender Text

Plate 13

“Revised Sanskrit text of ĀJM 14.0-1” (Hanisch 2005/1: 126)

14. Supāragajātakam

dharmāśrayaṃ satyavacanam apy āpadaṃ nudati
prāg eva tatphalam iti dharmānuvartinā bhavitavyam ||

tadyathānuśrūyate | bodhisattvaḥ¹ kila mahāsattvaḥ paramanipūṇamatir nausā-
rathir² babbhūva | dharmatā hy eṣā³ bodhisattvānāṃ prakṛtmedhāvitvād yad uta
5 yaṃ yaṃ śāstrātiśayaṃ jijñāsante kalāvīṣeṣaṃ vā tasmīn tasmīn adhikā⁴ bha-
vanti medhāvino jagataḥ || atha sa mahātmā viditajyotiṛgatitvād digvibhāgeṣv⁵
asaṃmūḍhamatiḥ parividitaniyatāgantukautpātikanimittāḥ kālākālakramakusālo
mīnatoyavarābhāumaparakāśakuniparvatādibhiḥ cchinaiḥ sūpalakṣitasamudra-
pradeśaḥ⁶ smṛtīmān vijitatandrinidraḥ śītoṣṇavarṣādīparikhedasaḥiṣṇur apramā-
10 dī dṛtīmān āharaṇāpasaraṇādikuśalatvād⁷ īpsitaṃ deśaṃ⁸ prāpayitā vaṇijām
āsīt | tasya paramasiddhayātravāt⁹ supāraga ity eva nāma babbhūva | tadadhyuṣi-
taṃ ca pattanaṃ supāragam ity eva khyātam¹⁰ āsīt | yad etarhi sūrpārakam¹¹
iti jñāyate¹² || so 'tīmaṅgalasaṃmatatvād¹³ vṛddhatve 'pi sāṃnyātrikair yātrā-
siddhikāmair vahanam abhyarthanasatkārapuraḥsaram ūropyate sma || atha ka-
15 dā cid bharukacehād abhiprayatāḥ suvarābhūmiṃ vaṇijo¹⁴ yātrāsiddhikāmāḥ
supāragam pattanam upetya taṃ mahāsattvaṃ vahanārohanārtham abhyartha-
yām āsuh | sa tām uvāca |

Jarājñayā saṃhriyamāpadarśane
śramābhipātaiḥ pratanūkr̥tasmtau |
svadehakṛtye 'py avasannavikrame
20 sahāyatā kā pariśaṅkyate mayi || 1 ||

(Vamśastha)

¹ bodhisattvaḥ NT, *hyañ chub sems dpa'* ĀJMT : bodhisattvabhūtaḥ RU, KERN.

² mahāsattvaḥ paramanipūṇamatir nausārathir N, R (*nipuna*), U (paramā*), KERN, *sems dpa' chen po blo rab tu rno ba gru'i kha lo sgyur ba jig tu* ĀJMT : mahān nausārathir T.

³ dharmatā hy eṣā NTU, KERN e.c., 'dī ltar ĀJMT : dharmatā hy eṣāṃ ABPR.

⁴ adhika NT, Tīkā : adhikatarā RU, KERN. *lhaḡ par* ĀJMT.

⁵ digvibhāgeṣv NABPRU, Tīkā. KERN, *phyogs kyī bye braḡ la* ĀJMT : digvibhāgeṣv T.

⁶ 'pradeśaḥ NTR : 'deśaḥ KERN : *śaḥ (sic) U. – *phyogs ni* ĀJMT.

⁷ āharaṇāpasaraṇādikuśalatvād N : āharaṇāpasaraṇakūśalatvād T (*āpasa* post corr., *āprasa* ante corr.) : āharaṇāpaharaṇakūśalatvād ABPRU, KERN. – *drañ ba dñi bzlog pa la sogs pa la mkhas pa'i* phyir ĀJMT. Zur Tīkā und Dhar. vgl. d. philol. Komm.

⁸ īpsitaṃ deśaṃ TRU, Tīkā. KERN : īpsitadeśaṃ N. – 'dod pa'i yul dñi ĀJMT.

⁹ paramasiddhayātravāt NRU, KERN, 'gro ba'i don rab tu grub [grub Z : sgrub GNQ : 'grub DI] *par 'gyur ba'i* phyir ĀJMT : paramasiddhayātravāt T.

¹⁰ eva khyātam N : eva(m) ākhyātam T : evakhyātam R, U (enñvā*), KERN. – *grags so* ĀJMT.

¹¹ sūrpārakam N : sūrpārakam T : supārakam ABP : supāragam R : sūparagam U : sūpārakam KERN e.c. – *su ra pa ra ka* [su ra pa ra ka Z : su ra pa ra ka I : su pa ra ka ra D : su pa ra B] ĀJMT.

¹² iti jñāyate TRU, KERN : iti vijñāyate N. – 'des hya'o ĀJMT.

¹³ 'tīmaṅgalasaṃmatatvād NT : 'pi maṅgalasaṃmatatvād U, R (maṅgasam*), KERN : 'tīmaṅgala-saṃpannatvād, ct. *rab tu bkra sis pa phun suon tshogs pa'i* phyir ĀJMT?

¹⁴ suvarābhūmiṃ vaṇijo NT, *tshon pa gser glin du* ĀJMT : suvarābhūmivaṇijo R, U (*vaṇajo), KERN.

Plate 14

“Revised Sanskrit text of ĀJM 14.2-5” (Hanisch 2005/1: 127)

14. Supārajātakam

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vaṇija ūcūḥ¹ | viditeyam asmākaṃ yuṣmaccharirāvasthā | saty api ca vaḥ parā-
kramasahatve¹ naiva vayanī karmavinīyogena yuṣmān āyāsaitum icchāmaḥ | kiṃ
tarhi |

5 (vatpādapaṇkajasamāśrayasatkṛtena
maṅgalyatām upagatā rajasā tv iyaṃ nauḥ |
durge mahaty api ca toyanidhāv amuṣmīn
svasti vrajed iti bhavantam upagatāḥ smaḥ || 2 || (Vasantatilaka)

10 atha sa mahātmā teṣāṃ anukampayā jarāśīthilaśarīro 'pi tadvahanam āruroha |
tadadhirohaṇāc ca pramuditamanasaḥ sarva eva te vaṇijo babbhūvur niyatam²
asmākaṃ uttamā yātrāsiddhīr iti | krameṇa cāvajagāhire vividhamīnakulavi-
caritam anibhṛtajalakakalārāvam anilavilāsapravicalitatarāṅgaṃ³ bahuvidha-
ratnair⁴ bhūmiviśeṣair arpitarāṅgaṃ phenāvalīkusumadāmavicitram asuravara-
bhujagavarabhavanam⁵ durāpapātālam aprameyatoyaṃ mahāsamudram |

15 athendranīlaprakarābhīnīlaṃ
sūryāṃśutāpād iva khaṃ vīṇam |
samantato 'ntarhitatīralekham
agādham ambhonidhimadhyam īyūḥ || 3 || (Upajāti)

teṣāṃ tatṛānuprāptānāṃ sāyāhṇasamaye mṛdūbhūtākiraṇacakraprabhāve savi-
tari mahad autpātīkaṃ paramabhīṣaṇaṃ prādurabhūt |

20 vibhidyamānormivikīṇaphenaś
capdānilāsphālanabhīmanādaḥ |
naibhṛtyanirmuktasamagratoyaḥ
kṣaṇena raudraḥ samabhūt samudraḥ || 4 || (Upajāti)

25 utpātavātākalitair mahadbhis
toyasthalair bhīmarayair bhramadbhiḥ⁶ |
yugāntakālapracalācaleva
bhūmīr babbhūvogravapuḥ samudraḥ || 5 || (Upajāti)

¹ parakramasahatve T, (N post corr.?), Ttkā, drag śul spyod pa'i mthu nichis sis lags kyanī ĀJMT β
: parākramāsahatve N ante corr., RU, KERN, drag śul spyod pa'i mthu ma nichis lags kyanī ĀJMT
D.

² niyatam MUR, TRU, KERN, gdon mi za bar ĀJMT : niyateyam N.

³ anila* N, rluṇ gis ĀJMT : anilabala* TU, R (anilabala*), KERN.

⁴ *nawicāliṇa* Mu (nawilīṇa*) KERN p. 65 : *nawicāliṇa* NTARPRII – babbhūvur nā'ī ĀJMT

Plate 15

“Philological commentary on ĀJM 14” (Hanisch 2005/2: 370)

14. Das *Supāragajātaka*

14.0 (126.3) *bodhisattvaḥ* NT : *bodhisattvabhūtaḥ* RU, KERN. – Die tibetische Entsprechung *byañ chub sems dpa'* bestätigt die *lectio brevior*.

[1] KERN ist nach NT und ĀJMT zu *bodhisattvaḥ* zu verbessern. Zum weiteren Sprachgebrauch vgl. Anm. [12] zu ĀJM 1.4+.

14.0 (126.3f) *mahāsattvaḥ paramanipūṇamatīr nausārathir* N, R (**nipuna**), U (*paramā**), KERN : *mahān nausārathir* T. – Beide Varianten sind sinnvoll. Es kann sich bei der *lectio brevior* aber auch nur um einen Abschreiberfehler in T handeln, „where the copyist's eye may have jumped from the *mahā-* of *mahāsattvaḥ* to a *mahān* missing in ABNP“, wie KHOROCHE 1987: 35 vermutet. Der Ṭikākāra erklärt zu diesem Satz lediglich *nausārathih* (1) *karṇadhāraḥ* I (62b6). Die tibetische Wiedergabe *sems dpa' chen po blo rab tu rno ba gru'i kha lo sgyur ba žig tu* bestätigt die *lectio longior*.

[2] *mahāsattvaḥ paramanipūṇamatīr nausārathir* KERN ist mit N und ĀJMT beizubehalten.

14.0 (126.4) *dharmatā hy eṣā bodhisattvānām* NTU, KERN e.c. : *dharmatā hy eṣāṇ bodhisattvānām* ABPR. – NT bestätigen KERNs Emendation nachträglich. ĀJMT ist zwar etwas freier, doch der Wortlaut '*di ltar byañ chub sems dpa' rnam* ni spricht ebenfalls für die inhaltlich eindeutig bessere Lesart *eṣā*. Zum regelmäßigen Gebrauch von *bodhisattva-* ohne zugehöriges Demonstrativum vgl. Anm. [17] zu ĀJM 1.5+.

[3] *dharmatā hy eṣā bodhisattvānām* KERN ist mit NT und ĀJMT beizubehalten.

14.0 (126.5) *adhikā* NT, Ṭikā : *adhikatarā* RU, KERN. – Die Lesarten sind semantisch gleichermaßen möglich. Der Ṭikākāra bezeugt *adhikā*, die *lectio brevior*, in der Erklärung *jaḡataḥ sakāśād adhikā medhāvino bhavanti* I (62b6). Die tibetische Entsprechung *lhag par* erlaubt keinen sicheren Rückschluß, vgl. einerseits *lhag par* = *adhikam* in ĀJM 3.1, 7.2, 11.1 und *lhag pa* = *adhika-* in ĀJM 6.30, 9.5+, 21.19 sowie *lhag par* = *adhikatarā** in 8.23+, 8.43+ andererseits.

[4] KERN ist nach den alten Zeugen NT und Ṭikā zu *adhikā* zu verbessern.

14.0 (126.6) Zu *viditajyotirgatīvād*: Theoretisch könnte man auch *viditajyotir gatīvād* edieren, „dem die Gestirne bekannt waren aufgrund ihres Laufes [am Himmel]“. Doch die tibetische Wiedergabe *skar ma rgyu ba la mkhas par* legt nahe, daß ein durchgehendes Kompositum vorliegt. Der Ṭikākāra erklärt *jyotiṃṣi* (**ti** Ms) *nakṣatrāṇi teṣāṇ gaṭih* *pracāraḥ samudramadhye hi digvibhāgo jyotirgatīvā vijñāyate* 'nyathā nityadigvyāmoha eva tatra (tatra om. BASU 409) (1) (62b6f). Er geht ebenfalls von einem Kompositum aus, wie die Paraphrasierung *jyotirgatīvā* zeigt.

[5] Lies *viditajyotirgatīvād*.

14.0 (126.6) *digvibhāgeṣv* NABPRU, Ṭikā, KERN : *digbhāgeṣv* T. – Im Kontext ist eigentlich nur *digvibhāga-* „Unterscheidung der Himmelsrichtungen“, d.h. „Orientierung“ sinnvoll. vgl. *vyākulā iva digvibhāgāḥ* I (tib. *phyogs rnam kyañ 'khrugs* [‘khrugs β : ‘khrug D] *pa śāma byed* I) ĀJM 9.81+; zu *śāma byed* „scheinen zu ...“ für *iva* vgl. JASCHKE s.v. *śāma pa* 2: „*śāma-byed*: *phan śāma-byed kyañ* though one may imagine that it will help (...); *skyug-pa*, *brduñs*, *dkris śāma-byed* there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up“ mit Verweis auf die medizinische Literatur.

Der Ṭikākāra bezeugt die präfigierte Form in der in der vorigen Anmerkung zitierten Erklärung. Auch die tibetische Wiedergabe *phyogs kyi bye brag la* bestätigt *digvibhāgeṣu*. vgl. *gnaṃ su'i bye brag* für *vibhāgaṃ* (...) *divasprthivyoḥ* in ĀJM 13.7.

[6] *digvibhāgeṣv* KERN ist mit N, der Ṭikā und ĀJMT beizubehalten.

Plate 16

“Philological commentary on ĀJM 14” (Hanisch 2005/2: 371)

14. Das *Supārugaḥātaka*

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14.0 (126.7) *parividiāniyatāgantukauṣpātikanimittāḥ* NT, Tīkā, KERN e.c. : *parividiāniyatāgantukauṣpātikanimittāḥ* ABPU : *parividiāniyatāgantukauṣpātikanimittāḥ* (sic) R. – Der in den rezenten Mss überlieferte Wortlaut mit *aniyata-* und *animitta-* ergibt keinen Sinn. Daß KERN richtig emendierte, bestätigen NT ebenso wie der Tīkākāra mit der Erläuterung *parividiāniyatāni jñāni* (*nāni Ms) *niyatāni yathāvasthitāni* [1] (1 BASU 409) *āgantukāni vātātapajalaśoṣādinotpannāni auṣpātikāni* (otpā° Ms) *daivakṛtāni nimittāni cihnāni kārāṇāni vā yena sa tathā* [62b7f].

Die tibetische Wiedergabe weicht von der Diktion des Sanskrit etwas ab. Sie lautet *nar ma dan glo bur du 'byuñ* ['byuñ DGIQZ : 'gyur N] *ba'i ltas šes la* | *mtshan ma la mkhas šin* „er kannte die fortwährenden und die plötzlich auftretenden Anzeichen und war in [der Deutung] der Merkmale erfahren“. Dabei wird *parividiā** mit *šes la* und *mkhas šin* doppelt wiedergegeben. Ansonsten hat man wohl folgende Entsprechungen anzunehmen: *nar ma* = *niyata-*, *glo bur du* 'byuñ *ba* = *āgantuka-*, *ltas* = *auṣpātika-* und *mtshan ma* = *nimitta-*. Dazu erläutert Dharmakīrti: *nar ma dan glo bur* ni *nur ma dan glo bur ro* || 'byuñ *bar* 'gyur *ba'i ltas* ni 'byuñ *bar* 'gyur *ba'i ltas so* || 'byuñ *ba'i ltas dan mtshan ma* ni 'byuñ *ba'i ltas dan mtshan ma ste* | *nar ma dan glo bur du* 'byuñ *ba'i ltas dan mtshan ma gañ gis šes pa* ni *nar ma dan glo bur du* 'byuñ *ba'i ltas dan mtshan ma šes pa'o* ||.

[7] KERN bietet den korrekten Text.

14.0 (126.8f) *sūpalakṣitasamudrapradeśaḥ* NTR : *sūpalakṣitasamudradeśaḥ* KERN : *sūpalakṣitasamudraśaḥ* (sic) U. – Die Varianten **pradeśaḥ* und **deśaḥ* sind semantisch gleichwertig. Die tibetische Wiedergabe des Kompositums, nämlich *rgya mtsho'i phyogs ni legs par rtogs*, kann nicht zur Entscheidung beitragen. Wir finden *phyogs* = *deśa-* z.B. in ĀJM 6.23+ und 9.52+. Zur Wiedergabe *phyogs* für *pradeśa-* vgl. Anm. [4] zu ĀJM 1.3c.

[8] Schon wegen der Übereinstimmung der alten Zeugen NT ist KERN zu **pradeśaḥ* zu verbessern.

14.0 (126.10) *āharaṇāpasaraṇādikuśalatvād* N : *āharaṇāpasaraṇakuśalatvād* T (**āpasa** post corr., **āprasa** ante corr.) : *āharaṇāpalaharaṇakuśalatvād* ABPRU, KERN. – Zunächst bestätigt der Tīkākāra mit den Worten *bhūyogamanāgamanenāharaṇam* (*bhūyo** KHOROCHE 1985: 64, *bhūyo* BASU 409) *ākaraṇam apasaraṇam* (*apaharaṇam* BASU 410 nach KERN) *viṣṇuaparivarjanam* (62b11) den in den alten Zeugen NT überlieferten Begriff *apasaraṇa-* gegenüber dem in den jüngeren Mss überlieferten Wort *apaharaṇa-*.

Im Tibetischen wird das Kompositum durch *drañ ba dan bzlog pa la sogs pa la mkhas pa'i* *phyir* wiedergegeben. Damit wird die Lesart **ādikuśalatvād* bezeugt, die einzig N hat. Einen weiteren deutlichen Beleg für **ādī* liefert Dhar. mit der Erklärung *sogs pa smos pas ni thad kar* 'gro *ba la sogs pa la mkhas pa'o* ||. Der Wortlaut des Sanskrit ist damit geklärt, doch es bleibt nach der genauen Bedeutung der Begriffe *āharaṇa-* und *apasaraṇa-* zu fragen.

āharaṇa wird in der Tīkā mit *ākaraṇa-* „das An-, Herbeiziehen, Ziehen, Spannen“ paraphrasiert; dies entspricht der tibetischen Wiedergabe *drañ ba* = *ākaraṇa-*, cf. Mvy 9329 und Sarat Chandra DAS. Dharmakīrti erklärt den Begriff folgendermaßen: *drañ ba la mkhas pa ni sion du* 'gro *ba la mkhas pa'o* ||.

apasaraṇa- wird in der Tīkā mit *viṣṇuaparivarjanam* umschrieben, also in unserem Kontext „das Umschiffen von Widrigkeiten, Entkommen aus schwierigen Situationen“; Dhar. kommentiert hierzu *ldog pa la mkhas pa ni* *thad kar* 'gro *ba la sogs pa la mkhas pa'o* ||. Da Dhar. mit der Erklärung *sogs pa smos pas ni thad kar* 'gro *ba la sogs pa la mkhas pa'o* || fortfährt, ist klar, daß es sich hier um eine Reihe nautischer Fachbegriffe handelt. Das „Anziehen“ könnte sich z.B. auf das Rudern, das Reffen der Segel oder das Lichten des Ankers beziehen und scheint in etwa dem „in See Stechen“ nahe zu kommen, während *apasaraṇa-* die Konnotationen „das [den Gefahren] Entgehen“ und somit „sichere Rückkehr“ in sich birgt.

Plate 17

“Philological commentary on ĀJM 14” (Hanisch 2005/2: 372)

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14. Das *Supāragajātaka*

In Ms N steht zu dem Kompositum eine Glosse *paścāt[a]tiryā[...].gamanakuśalam*, wonach es sich bei den beiden Begriffen anscheinend um Manöver auf See handelt.

[9] Verbessere KERN nach NT und der *Ṭikā* zu *āharaṇāpasara**.

[10] Verbessere KERN weiterhin nach N. ĀJMT und Dhā. zu **nādikusalanvād*.

14.0 (126.10) *īpsitam deśam* TRU, *Ṭikā*? KERN : *īpsitadeśam* N. – Keine der beiden Varianten ist auszuschließen; *īpsitam deśam* erscheint stilistisch etwas besser. Während die tibetische Wiedergabe *‘dod pa’i yul du* keine Entscheidung erlaubt, spricht der *Ṭikākāra* mit der Erläuterung *īpsitam vāñchitam deśam* (62b11) eher für den Wortlaut von T.

[11] *īpsitam deśam* KERN ist mit T (und der *Ṭikā*) beizubehalten.

14.0 (126.11) *paramasiddhayātravāt* NRU, KERN : *paramasarvasiddhayātravāt* T. – Die tibetische Wiedergabe des Kompositums lautet *‘gro ba’i don rab tu grub* [grub Z : sgrub β : ‘grub D] par *‘gyur ba’i phyir* und bietet keine Entsprechung zu **sarva**. Nun könnte man vermuten, daß ĀJMT auf einen Wortlaut **puranūthasiddha** zurückgeht. Vgl. auch *yañ na don rab tu ‘grub par byed pa’o* || Dhā. als Nachsatz zur Erklärung von *īpsitam deśam prāpu-yūt*. Allerdings finden wir in ĀJM 14.0 an zwei weiteren Stellen die Formulierungen *yātrā-siddhikāmair* und *yātrāsiddhikāmāḥ*, was in ĀJMT ebenfalls durch *don grub* [grub βIZ : ‘grub D] par *‘dod pa rnam kyis* bzw. *don grub par ‘dod pa dag cig* wiedergegeben wird. Somit haben wir von einer sinngemäßen Wiedergabe des Tibetischen auszugehen.

[12] *paramasiddhayātravāt* KERN ist auch als *lectio brevior* mit N und ĀJMT beizubehalten.

14.0 (126.11) *ity eva* NT, KERN e.c. : *ity evam* ABPRU. – NT bestätigen KERNs Konjekturen im nachhinein. Die tibetische Wiedergabe des Satzes lautet *miñ yañ legs par pha rol tu phyin par byed pa žes bya’o* ||, was zumindest gegen *ity evam* spricht.

[13] KERN hat den korrekten Text.

14.0 (126.12) *ity eva khyātam* N : *ity eva{m} ākhyātam* T : *ity evākhyātam* R, U (*emvā**). KERN. – Zunächst ist *eva* besser als *evam*, vgl. die vorhergehende Anm. Weiterhin sind die Varianten *khyātam* und *ākhyātam* gleichwertig. Die tibetische Entsprechung *žes* [žes β : žes šion DIZ] *grags so* erlaubt keine Entscheidung. In den Prosapartien von ĀJM 1-22 begegnet ansonsten weder *khyāta-* noch *ākhyāta-*.

[14] Zunächst sollte *evam* T ausgeschieden werden. Ob *khyātam* oder **ākhyātam* zu lesen ist, läßt sich nicht entscheiden. Aus Prinzip ediere ich *khyātam* nach N.

14.0 (126.12) *śūrpārakam* N : *śūrpārakam* T : *supārakam* ABP : *supāragam* R : *sūparagam* U : *sūpārakam* KERN e.c. – Wie bereits KERN 1891: 246, SPEIJER 1895: 125, Anm. 2 und KHOROCHE 1989: 263 anmerken, lautet der Eigenname sowohl des Seefahrers als auch der Hafenstadt im Jātaka des Pāli-Kanons *suppāraka-*, was der Sanskritform *śūrpāraka-* entspricht, vgl. pw s.v. „N. pr. (...) 2) n. einer Stadt, das heutige Sopara Ind. Antiq. 7,259“. Vgl. hierzu auch BHSD s.v. *Supāraka-*: „(in both mgs. = Pāli Suppāraka; cf. Sopāraka, Saupāraka; as n. of a town = Skt. Śūrpāraka; BHS has a popular etym., see Kern’s Crit. App. and Speijer’s transl. 125 n. 2). n. of a city: Jm 88.12, and of a man (the Bodhisattva). Jm 88.11ff“. Die tibetische Transliteration des Eigennamens lautet *sū ra pā ra ka* [sū ra pā ra ka 7 : su ra pa ra ka 1 : su pā ra ka ra D : sū pa ra β]. Dabei spricht die in Z(I) überlieferte Namensform für *śūrpārakam*.

Ob das Sätzchen eine Interpolation darstellt, wie KERN 1891: 246 und offenbar auch KHOROCHE 1989: 96 vermuten, der den Satz in seiner englischen Übersetzung einklammert, muß dahingestellt bleiben. Solche Zusätze finden sich übrigens auch in der *Jātakamālā* des Haribhaṭṭa, vgl. z.B. *utpalāvatī nāma rājadhūnt yeyam puṣkalāvatīty adhunākhyātā* | HJM 6.1+. Im Tibetischen mit *utpal dau ldan pa žes byu bu rgyul po pho brui gan žig rdzogs pa dai ldan pa žes bya ba da ltar yañ grags par gyur pa’o* || wiedergegeben.

[15] KERN ist nach N zu *śūrpārakam* zu verbessern.

Plate 18

“Philological commentary on ĀJM 14” (Hanisch 2005/2: 373)

14. Das *Supāragajātaka*

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14.0 (126.13) *iti jñāyate* TRU, KERN : *iti vijñāyate* N. – Inhaltlich erscheint *jñāyate* etwas besser, da *vi-ñjā* eben in erster Linie „er-kennen“ bedeutet, während hier die Bedeutung „ist bekannt“, kennt man als“ vorliegt. *jes bya'o* ĀJMT.

[16] *iti jñāyate* KERN sollte mit T gegen die Sonderlesung von N heibehalten werden.

14.0 (126.13) *ṭimaṅgalasammatavād* NT : *ṭi maṅgalasammatavād* U, R (*maṅgasap**), KERN. – ĀJMT gibt das Kompositum mit *rab tu bkra śis pa* [pa βDI : śiñ Z] *phun sum tshogs pa'i* *phyir* wieder und stützt mit *rab tu bkra śis pa* die Lesart *ṭimaṅgala*. Der weitere Text, *phun sum tshogs pa'i* *phyir*, scheint aber möglicherweise auf **sappannatvād* zurückzugehen.

[17] KERN ist nach NT und ĀJMT zu *so ṭimaṅgala** zu korrigieren.

[18] Da die ĀJM-Mss in der sinnvollen Lesart **sammatavād* übereinstimmen, besteht wohl keine Notwendigkeit, **sappannatvād* aufgrund des Tibetischen vorauszusetzen.

14.0 (126.15) *bharukacchād abhiprayātāḥ suvarṇabhūmim vaṇijo* NT : *bharukacchād abhiprayātāḥ suvarṇabhūmivaṇijo* R, U (**vaṇajo*), KERN. – Die tibetische Wiedergabe *bha ru ka tsisha* [bha ru ka tsisha D : bhā ru ka tsisha Z : bhar ru kud tsha β : bha ru kad tsu I] *nas tshon pa gser gliñ du 'don ba* bestätigt den inhaltlich besseren Text von NT. Während der Ṭikākāra nichts über die Hafenstadt Śūrpāraka sagt, erklärt er Bharukaccha als Nāga-Gebiet im Dekkan: *daḥṣiṇāpathe bharukaccho nāgadeśaḥ* I (62b11-63a1). Vgl. die Angabe von KHOROCHE 1989: 263: „Bharukaccha: the modern Broach on the Gulf of Cambay, between Bombay and Ahmedabad.“

[19] KERN ist nach NT und ĀJMT zu **bhūmim vaṇijo* zu verbessern.

14.1+ (127.1f) *parākramasahatve* T, (N *post corr.*), Ṭikā : *parākrāmāsahatve* N *ante corr.*, RU, KERN. – Zur Lesung von N bemerkt KHOROCHE 1987: 36 mit Recht: „but second -ā- faint and possibly erased“. Der Ṭikākāra bestätigt *parākramasahatve* mit der Erklärung *parākrāmasahatvaṃ baliyastvaṃ tasmīn saty api na karmavinīyogeneti na vyāpāravinīyajanena* I (63a2f). Diese Variante ist inhaltlich besser, weil in dem Satz durch *api* adversativer Sinn markiert wird. Auch ĀJMT bezeugt den Wortlaut *parākramasahatve* mit (*khyod la*) *drag śul spyod pa'i mthu mchis su lags kyan* [mchis su lags kyan β : ma mchis lags kyan I D] als Wiedergabe des Vordersatzes. Bemerkenswerterweise entspräche die in D überlieferte Wiedergabe ausgerechnet *parākrāmāsahatve*.

[20] Verbessere KERN nach T, N *post corr.*, der Ṭikā und ĀJMT β zu *parākramasahatve*.

14.2+ bis 14.9+ (127.9 bis 128.18) Der Text von *eva te vaṇijo bis sanudracihnāni* I wird sehr bruchstückhaft durch das Handschrift-Fragment Mur₇ C (im folgenden mit Mur₇ abgekürzt) bezeugt, vgl. Band 1, Einl. 2.6 Der Text von Mur₇ findet sich bei WELLER 1955: 53f.

14.2+ (127.9) *niyatam* Mur₇TRU, KERN : *niyateyam* N. – ĀJMT gibt die *iti*-Passage mit *da ni gdon mi za bar bdag cag rnam* [rnam D : om. β] *don gyi mchog grub* [grub D : 'grub β] *par 'gyur ro śān nas* wieder. Dabei steht *gdon mi za bar* für *niyatam*, während *iyam* keine Entsprechung hat. Auch aufgrund des Terminativs und der syntaktischen Anordnung des Tibetischen muß man annehmen, daß die Übersetzer von adverbiallem *niyatam* ausgingen.

[21] *niyatam* KERN ist mit Mur₇, T und ĀJMT gegen die Sonderlesung von N heizubehalten.

14.2+ (127.11) *anila** N : *anilabala** TU, R (*anibala**), KERN. – ĀJMT gibt das Kompositum mit *rluñ gis bskyod pa'i chu rlabs mañ po gñer ba* wieder, worin keine Entsprechung zu **bala* zu finden ist: *rluñ gis* = *anila**, *bskyod pa'i* = **vicarita** oder **vicalita**, *chu rlabs mañ po* = *taraṅga-*, *gñer ba* = *vilāsa-* (?). Als Wiedergabe von *vilāsa-* erscheint *gñer ba* etwas stark, was nach ZHD u.a. „wütendes Verhalten an den Tag legen“ bedeutet, vgl. ZHD s.v. *gñer ba* „(3) khro tshul ston pa I“. Vgl. auch die folgende Anmerkung.

[22] KERN sollte nach N und ĀJMT zu *anila**, der *lectio brevior*, verbessert werden.

Plate 19

“Philological commentary on ĀJM 14” (Hanisch 2005/2: 374)

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14. Das *Supāragajātaka*

14.2+ (127.11) **pravicalita** Mur_C (**ca*||*lita**), KERN e.c.s. : **pravicarita** NTABPRU. Mur_C ist hier beschädigt und wird von WELLER 1955: 53 als **pra*(*v*)*ica*(*l*)*ita** ediert und zwar mit den Anmerkungen „*ca* steht unter der Zeile von anderer Hand nachgetragen“ sowie „*ta* ist wohl über der Zeile später zugefügt worden. E[lse] L[üders] unschrieb: *vilāsapravicalita-taraṅgaṃ*. Der Rest eines *-l-* ist sichtbar“.

Semantisch ist **pravicalita** „in Bewegung versetzt von“ besser als *pravicarita** „durchstreift von“. Die tibetische Entsprechung *bskyod pa'i* läßt sofort an **pravicalita** denken. Jedoch ist *skyod pa* nicht ausschließlich als Entsprechung für *√cal* reserviert, sondern kann eine ganze Reihe von Skr.-Verben wiedergeben, vgl. z.B. *bskyod nas* = *saṃcārya* Mvy 6574.

Ein Vergleich des weiteren Sprachgebrauchs in ĀJM 1-22 spricht zugunsten von **pravicalita**:

(1) *pravicarita** begegnet in 9.43+ (tib. *rab tu rgyu ba*) und 9.51+ (tib. *rgyu ba*), allerdings in der Bedeutung „umherstreifend“ (von Wildtieren), außerdem *pravicaratsu* „als ... umherstrichen“ oder „als ... sich verbreiteten“ in 22.18+ (tib. *nam par rgyu*).

(2) Von *pra-vi-√cal* gebildete Formen kommen nicht mehr vor.

(3) *vicalita** „erschüttert“ (von der Selbstkontrolle bzw. der Standhaftigkeit) begegnet in 13.7+ (tib. *nam par g.yo ba*) und 13.5+ (tib. *ñams*).

[23] Da das semantisch passende **pravicalita** anscheinend vom ältesten Zeugen Mur_C bestätigt wird, sollte man KERN beibehalten. Die Lesung **pravicarita** könnte auf einen frühen Abschreibebefehl zurückgehen (Verwechslung von *l* und *r*).

14.2+ (127.11) *bahuvidha** NTRU, Ṭikā, KERN : *bahuvividha** Mur_C – Der Ṭikākāra bestätigt mit *bahuvidhāni nīlapālohitādīni ratnāni* (63a4) die *lectio brevior*.

Die tibetische Entsprechung *nam pa sna tshogs* gibt auch nicht mehr als *bahuvidha** wieder. Somit liegt in Mur_C wohl eine Dittographie des **vi** vor.

[24] *bahuvidha** KERN ist mit NT, der Ṭikā (und ĀJMT) beizubehalten. Zur Begründung vgl. Anm. [143] zu ĀJM 9.51+.

14.2+ (127.12f) *asuravarabhujagavarabhavanam* N : *asurapuram varabhujagabhavanam* T, Ṭikā : *asurabalabhujagabhavanam* RU, KERN. – Die Stelle läßt sich nicht leicht entscheiden. Zunächst kann man feststellen, daß der Text von KERN, nämlich mit **bala** auf keinen Fall korrekt ist. Der Ṭikākāra bestätigt exakt den Wortlaut von T mit der Erklärung *asurapuram asurāvāsam varabhujagānām* (*varantaṣa** Ms) *mahūnāgānām bhuvanaṃ gṛham* (63a5). Das Tibetische steht andererseits der Lesart von N näher: *lha na yin dai klu mchog rnam kyī gnas su* [su BDZ : *su ni* 1] *gyur pa*. Es fällt auf, daß erstens **puram** keine Entsprechung hat und zweitens die tibetische Syntax für ein Kompositum spricht. Daß das erste **vara** aus N dagegen nicht übersetzt wurde, stellt kein großes Problem dar, da der Sinn aufgrund des Satzbaus nahezu erhalten bleibt: „der Wohnsitz von Asuras und Nāgafürsten“ bzw. „der Wohnsitz von Asura- und Nāgafürsten“. Weiter ließe sich argumentieren, daß aus **vara** recht leicht **bala** werden kann, wodurch die Fehlergenese erklärt wäre. T hätte dann – wie des öfteren – eine Sonderüberlieferung, die aber hier auch von der Ṭikā bezeugt wird.

[25] Wegen der Übereinstimmung von N und ĀJMT sollte man KERN zu *asuravarabhujagavarabhavanam* verbessern.

14.5b (127.25) *bhramadbhiḥ* NABPU, Ṭikā, KERN : *nadadbhiḥ* T : om. R. – In Ms R fehlt der gesamte Pāda. Der Ṭikākāra bestätigt *bhramadbhiḥ* mit der Erklärung *bhūnavegn(r) bhramadbhiḥ āvartarūpair* (63a8) ebenso wie die tibetische Entsprechung *dkrugs*. Zu *dkrugs pa* vgl. LOKESH CHANDRA I s.v. *dkrugs pa* „(5) *bhramita*“ (mit Verweis auf *Sṛagdharaśotra* 59). Dharmakīrti erklärt dazu *dkrugs pa ni* 'gres ['gres D : 'gros β] *te* | *sna tshogs su* 'gro ba'i *phyir ro* ||, was mit der Erklärung der Sanskrit-Ṭikā – *bhramadbhiḥ āvartarūpair* „dahinrollend, d.h. in Form von Strudeln“ – gut zusammenpaßt. Zu 'gres vgl. ZHD s.v. 'gre ba „(3) [rñā] g.yo ba“.

Plate 20

“Philological commentary on ĀJM 14” (Hanisch 2005/2: 375)

14. Das *Supāragajātaka*

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[26] *bhramadbhiḥ* KERN ist mit N, der Ṭikā, ĀJMT und Dhar. gegen die Sonderlesung von T beizubehalten.

14.5c (127.26) *yugāntakāla** NT, R (*rugā**), U (*yugānkā**), Ṭikā, KERN : *yugāntavāta** e.c.s., cf. *das mtha'i rluñ gis* ĀJMT? – Der dritte Pāda von ĀJMT lautet *das mtha'i rluñ gis ri g.yos sa gēi bžin* l. Dabei scheint die Entsprechung *das mtha'i rluñ gis prima facie* auf einen Wortlaut **yugāntavāta** zurückzugehen. Der Ṭikākāra bestätigt *yugāntakāla** mit der Erklärung *yugāntakāle pralayakāle pracalās cācalāḥ* {1} *parvatā* (...) (63a8). Der in den Sanskrit-Zeugen einheitlich überlieferte Wortlaut erscheint stilistisch besser, denn wir finden *vāta*- bereits im ersten Pāda und außerdem scheint die Häufung des Halbvokals *l* im dritten Pāda beabsichtigt.

In ĀJM 11.7cd begegnet zwar die Formulierung *yugāntavārākālitaśailabhimeṣu dantiṣu* „Elefanten (*loc. abs.*), so schrecklich [anzusehen] wie die Berge, die vom Sturmwind geschüttelt werden, der am Ende eines Weltalters [bläst]“, wobei das Kompositum in ĀJMT durch *das mtha'i rluñ gis g.yos pa bžin* wiedergegeben wird. Jedoch ist diese Stelle nicht als Parallele zugunsten von **yugāntavāta** anzuführen. Vielmehr wiederholen die Übersetzer *rluñ gis*, den *instrumentalis agentis* aus dem ersten Pāda, um den in der Strophe gezeichneten Vergleich zu verdeutlichen. Da sie bereits alle Bestandteile des dritten Sanskrit-Pāda in ihrer Wiedergabe untergebracht hatten und sogar *sa gēi* (= *bhūmir*) aus dem vierten Pāda dazunehmen konnten, bot ihnen das Metrum Platz für zwei weitere Silben. Und die Entsprechung *das mtha'* ist für *yugāntakāla*- ebenso ausreichend wie für *yugānta*- in 11.7c, vgl. nur die Wiedergabe *das mtha'i chu dañ me dañ rluñ dag gis* l für *yugāntakāle salilānalānilair* in ĀJM 24.1c.

[27] *yugāntakāla** KERN ist mit NT und der Ṭikā beizubehalten; ĀJMT geht nur scheinbar auf einen Wortlaut *yugānta*vāta** zurück.

14.9+ (128.17) *pavana** N ante corr. : *pavanacalita** N post corr. marg., T : *pavana-balacalita** B. CAU : *pavanabalacarita** APU : *pavanapari** (sic) R : *pavanabalaśalita** KERN e.c.s., VAL. – ĀJMT gibt das Sanskrit von *pavana** bis *nāvā* folgendermaßen wieder: *rluñ dañ chu'i śugs kyis bdaṣ pa'i gru bo ches* „mit dem großen Schiff, das von der Gewalt des Windes und des Wassers hinweggeführt wurde“. Dabei fallen folgende Dinge auf: (1) ĀJMT hat kein Äquivalent zu **bala**; (2) die Übersetzer scheinen von einem Dvandva *pavanasālita** im Vorderglied auszugehen; (3) ĀJMT hat keine Entsprechung zu einem PPP vor **vega**, stattdessen findet sich auf *gru bo ches* (= *nāvā*) bezogenes *bdaṣ pa'i* „angetrieben; hinweggeführt“. Die Übersetzer lasen anscheinend *pavanasālilavegavaśa(ga)yā* und gaben **vaśa(ga)yā* interpretierend mit *bdaṣ pa'i* wieder. Damit entspräche das Tibetische genau dem Wortlaut von N ante corr. Daß die Übersetzer etwa **calita** aus dem Kompositum herausgelöst, mit *bdaṣ pa'i* wiedergegeben und auf *nāvā* bezogen hätten, ist sehr unwahrscheinlich.

Für die *lectio brevior* spricht außerdem folgende Beobachtung. In der ĀJM kommen als Kompositums-Endglieder **vaśa*-, **vaśāt*-, **vaśena*-, **vaśaga*-, **vaśagata*-, **vaśagavāt* und **vaśya*- vor, vgl. die Sammlung von Belegstellen in Anm. [67] zu ĀJM 13.18+. In allen 33 dort genannten Fällen stehen vor dem jeweiligen Hinterglied ausschließlich ein oder mehrere Substantive, die zumeist Gefühle wie z.B. Mitleid bezeichnen. Einmal findet sich das um ein Pronomen erweiterte Kompositum *tadāśāvaśaḥ* 10.35a. Keimnal aber beinhalten auf **vaśa*- usw. endende Komposita Adjektive oder ein PPP.

Eine weitere Beobachtung betrifft die rezenten Mss RU. In U steht *pavanabalacaritaśalilavega**, in R *pavanapariśalilavega** (sic). Wie ABP nach **calita** (B) bzw. **carita** (AP) weiterlesen, berichten weder KERN noch KHOROCHE. Sollte KERNs Wortlaut **śalita** von für **śalila** verschriebenem **śalila** beeinflusst sein? In jedem Fall ist der von EDGERTON nach der KERNschen ĀJM-Ausgabe in BHSD vorgenommene Eintrag „*śalari*, *te (Skt. Dhātup., shake, go), or *śalayati* (Pali *sal*°, shake), ppp. *śalita*, shaken, stirred up: *pavana-bala-ta-salila-vega-vaśagayā nāvā* Jm 89.23“ zu streichen.

Plate 21

“Appendix 1: List of hitherto not reported variants on the text of the ĀJM”
(Hanisch 2005/1: 143)

Anhang 1

Liste der bisher nicht vermerkten Lesarten zum Text der ĀJM

Eine Reihe von Varianten zum Sanskrittext der ĀJM konnte von bisherigen Bearbeitern nicht angesprochen werden, weil diese Lesarten von KHOROCHE 1987 und BASU 1989 übersehen wurden. Die folgenden Listen bieten einen Überblick über diese Fälle. Die in Klammern auf die Stellenangabe folgenden Ziffern beziehen sich auf Seite und Zeile, die hochgestellten Ziffern auf die Fußnoten meiner Textausgabe.

1. Von KHOROCHE 1987 nicht vermerkte Lesarten der alten ĀJM-Mss

- Grußformel (2.1) *namo buddhāya* T.
 1.2a (2.6⁵) *abhirakṣita** T.
 1.4+ (3.10⁷) *śaṇṭhyaviśeṣa ca jñāna** T.
 1.5+ (4.1) *mahāśāṣa** T.
 1.8a (4.12) *maṭṭrimayena** T.
 1.27d (7.4⁵) *mātsaryalābho** T.
 1.29c (7.11) **kriyasam* T, *ṭikā* p.l.
 1.33+ (8.2) *ḍṣṣvaiva* T, *ṭikā*.
 1.33+ (8.3) *tad bodhisatvāśāṣṭraṇi* T.
 1.35d (8.15) *nīti svagumātanus* T, *ṭikā*.
 1.38+ (9.9) *upaneyam* T, *ṭikā*.
 Kolophon (89.12) *bodhisattvāvadānaśāṣṭraṇi vyāghrjātakaṃ prathamam || ||* T.
 2.0 (10.6) **vimalataramatir* T.
 2.3+ (10.22) *sopacāraṇaśāṣṭraṇi* T, *ṭikā*.
 2.6a (11.11) *sa gandhas* T, *ṭikā*.
 2.8+ (12.5) *śakro devānām indraḥ* T.
 2.8+ (12.5) *kṣīṇitalacalanād* T post corr. marg.
 2.8+ (12.7) *dharmaṇicalalanamittam* T ante corr.
 2.9+ (12.14⁵) *saṃupacitāyām* T.
 2.9+ (12.17) *saṃupavartyamāṇeṣu* T.
 2.9+ (12.20) *atha sa rājāḥ* T, *sa rājā** *ṭikā*.
 2.12b (13.15⁸) *ivā* T.
 2.16b (14.5⁵) *parāṇ kṛthāḥ* T post corr. marg., *ṭikā* p.l.
 2.16d (14.6) *sukhasaṃvardhitāḥ prajāḥ* T.
 2.17d (14.10) **laḍḍitan* T, *ṭikā*.
 2.20b (14.19¹¹) **kāṅkṣiṇā* T.
 2.22c (15.5⁵) *kāṛpuṇyamāṇamāṇeṣu* T.
 2.23+ (15.8) *yad api cokaṃ* T post corr. marg., *ṭikā*.
 2.25c (15.17) *toyair* T.
 2.25+ (15.19) *riḍḍatara** T, *ṭikā*.
 2.31+ (17.8) *arhati yataḥ* (ohne Daṇḍa) Mur._A T.
 2.31+ (17.13⁸) *iti rājā paryanuyukto* Mur._A.
 2.32ab+ (17.16) *svagatam* (ohne vorhergehendes *rājovāca* (1)) T ante corr.
 2.34a (18.3) *parāptamanorathinām* (?) T ante corr.
 2.35d (18.12) *saṃpratyayanīyatām* T, *ṭikā*.
 2.36+ (18.19⁸) **samanantaram indranila** T.
 2.42b (19.20) *viśuddhatā* T post corr. (?), *ṭikā* p.l.
 Kolophon (21.14⁴) *śibijātakaṃ dvitīyam in || ||* T.
 3.3+ (22.18) *[pośadha]nīlyamaṇi* (ohne vorhergehendes *pupoṣa*) T.
 3.3+ (22.18⁷) *parva** (ohne vorhergehendes *ca*) T.
 3.5a (23.5) **mlaṇi* T, *ṭikā*.
 3.10a (24.9) *svapmaprabuddha iva* T, *ṭikā*.
 3.13c (24.22) *piṇyair na ca labhe* T.

Plate 22

“Appendix 1: List of hitherto not reported variants on the text of the ĀJM”
(Hanisch 2005/1: 144)

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Anhang 1

- 3.15d (25.14) *nīśānya* SHT VIII 1867. T *ante corr.*
3.19c (26.10) *naivam* T.
3.23d (26.27) *nālpaprajñāy* T, Ṭikā.
Kolophon (27.7) *kulmayasapīḍijātakam tṛtīyam* || || T.
4.3+ (28.18) *snātānūlīptasya* T.
4.3+ (28.18f) *kūśālasīdopakalpīte* T (mit *sūpakāra* als marginaler Glosse zu **sūdo*).
4.4+ (29.15) *taṁ katham cid asya* T.
4.4+ (29.16^h) *praiyātīti* T *post corr.*, *prayātīti* Ṭikā.
4.4+ (29.17) *sasambhramas* T, Ṭikā.
4.5b (30.7) *hīṁsanti* T, Ṭikā (hīcchanti Ms).
4.7d (30.17) *jvālograjihvam* T.
4.14a (31.20) *sa tu* T.
4.15a (31.24) *cārthadātā* T.
4.15d (31.27^a) *saṁśamāyisyatāpi* T *ante corr.*
4.21+ (33.11¹) *syād iti* T.
Kolophon (33.14) *śreṣṭhijātakam caturtham* || || T.
5.0 (34.1) **śayāsāṅkayā* T (nicht **śayāpeṣayā*, wie KHOROCHE 1987: 19 angibt).
5.4a (34.19) *lokasya ca* T.
5.5+ (35.14) *paśyati sma* | T.
5.5+ (35.19) *eva me* **rthāḥ* T.
5.9a (36.20) *rvā* T, Ṭikā.
5.10b (36.25) *añjanānām* T.
5.13a (37.10^a) *kin cid* T.
5.15a (37.18^a) **nṛtyacale* T.
5.23c (38.27^a) **ālin abhikhavaty* (unmetrisch) T.
5.23d (38.28^a) *tasmiād dheto(r)* T *post corr. marg.*
5.28c (39.20) *anapekṣitā** T, Ṭikā.
5.33a (40.9) *ataḥ* T *post corr.*
Kolophon (40.17^a) *aviśahyaśreṣṭhijātakam pañcamam samāptam* || || T.
6.0 (41.4f) *śāḍvalāstarapa** (mṛdu* om.) T, Ṭikā.
6.6a (42.17) *apūrṇa** T.
6.12a (43.17) *ayaśo* **nubandhād* T, Ṭikā.
6.15+ (44.4³) *vimṛsan* T.
6.18cd (44.16) *prabhāvam ca prasādam ca* T *post corr. marg.*, Ṭikā.
6.20a (45.1) **mandra** T, Ṭikā.
6.23+ (46.2) *sasambhramadrutātara** T.
6.25+ (46.9^b) *tūṣṇibhāvād* T, Ṭikā.
6.27+ (47.3) *pīḍāḥkṛtāny* T *post corr.* (?).
6.29c (47.12²) *etan nv* T.
6.29d (47.13^a) *manopabhujiyādya* T.
6.31+ (48.1¹) *āpannā** T *ante corr.*, Ṭikā s.l.
6.31+ (48.1) *brāhmanye* T.
6.32+ (48.13) *anunīya saṁ** T *ante corr.*
6.32+ (48.13) **mānanādarātīhipriyatayā* T *ante corr.*
6.33+ (48.18) *svam eva vapuḥ* T *post corr.*
Kolophon (49.22) *śaśajatakam śaṣṭham* || || T.
7.2d (50.15) *samagrabhāvād adhikānti* T, Ṭikā.
7.4+ (51.22^{2b}) *anabhinirchitatvād* T, Ṭikā.
7.6+ (52.17) **ānumatam upaninantraṇam* NT.
7.8+ (53.6f) **āveṣam* T.
7.12d (53.25) *ihodyato* **snūi* T *post corr.*
7.18+ (55.5) *sādhv ity* N.

Plate 23

“Appendix 1: List of hitherto not reported variants on the text of the ĀJM”
(Hanisch 2005/1: 149)

Liste der bisher nicht vermerkten Lesarten zum Text der ĀJM

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- 15.14+ (139.9³) *paramavismayanāṇ N.*
 15.16c (139.17) *abhyūthita* N* (nicht *abhyucchrīta**, wie KHOROCHE 1987: 38 angibt).
 Koloophon (140.5⁴) *matsyaśūṭakaṇi pañcadaśam || || T, matsyaśūṭakaṇi pañcanam || || N ante corr., matsyaśūṭakaṇi pañcadaśanam || || N post corr. marg.*
- 2. Von BASU 1989 nicht behandelte Varianten aus der Ṭikā**
- 2.3+ (10.22) *sopacāramanoharam.*
 2.9+ (12.20) *sa rājñā.*
 2.23+ (15.8) *coktaṃ* (Kontext des Kommentars jedoch verderbt).
 2.25a (15.15⁵) *yāceta p.l.*
 2.25+ (15.19) *rūḍhataṛa** nicht in der Lesartenliste, sondern nur in einer Anm. zur Edition als v.l. angesprochen (BASU 1989: 284, Anm. 2).
 2.25+ (15.19¹²) *snehavegād p.l.*
 3.3+ (22.18) *cānavaram.*
 3.8a (24.3) *avibhāvyanimitthārthaṇi.*
 3.8d (24.4²) *kauṭhala*.*
 3.10a (24.9) *svapnaprabuddha iva* nicht in der Lesartenliste, sondern nur in einer Anm. zur Edition als v.l. angesprochen (BASU 1989: 298, Anm. 9).
 3.11b (24.14) *trāṇāsāyā* (stattdessen "einendiert" BASU 1989: 299 das Ms nach KERN zu *āsāyā(d a)bhīprāyeṇa*).
 3.23d (26.27) *nālpaprajñaiḥ.*
 4.4b (29.4⁶) *apekṣamāno* (stattdessen ediert BASU 1989: 307 das Ms als *avekṣamāṇaḥ paśyan* nach KERN).
 4.4+ (29.17) *sasambhramas* nicht in der Lesartenliste, sondern nur in einer Anm. zur Edition als v.l. angesprochen (BASU 1989: 308, Anm. 12).
 4.4+ (30.3⁴) *vinīṣpat(i)ya Ms ante corr.*
 5.23c (38.27) *nābhībhavaty (als nā + abhi*) p.l.*
 6.4a (42.4⁵) **hādhaḥ.*
 6.12a (43.17) *ayaśo'nubandhād.*
 6.12+ (43.21⁶) *tasyā*.*
 6.18cd (44.16) *prabhāvaṇ ca prasādaṇ ca Ṭikā.*
 6.25+ (46.9⁶) *tūṣṇībhāvād Ṭikā.* von BASU 1989: 335 kommentarlos nach KERN als *tūṣṇībhāvād* ediert.
 6.31+ (48.7) **opabhogāt,* von BASU 1989: 337 an **opayogāt* KERN angeglichen.
 6.32d (48.12⁶) *tasmād amoghaṇi.*
 7.2d (50.16) *samagrabhāvād adhikānti.*
 7.12c (53.24) *ākulaṛvaṇi* (unmetrisch).
 7.12d (53.25) *iha sthito.*
 7.23a (55.21⁷) *kathaṇ cid eva.*
 8.9c (62.11³) *ato ** (statt apy a*).*
 8.14+ (64.1) *tathiyayā guṇakathayā* (vgl. d. philol. Komm., Anm. [57]).
 8.17+ (64.21) *anīśocya* (vgl. d. philol. Komm., Anm. [70]).
 9.5b (76.6) *prabhū(i)aṇ prabhāveṇa* wurde von BASU 1989: 365 korrekt ediert; daß *prabhū** im Ms steht, vermerkt sie nicht; der Eintrag auf S. 237, daß die Ṭikā *prabhūā** als Variante zu *prasāṭa** KERN beile, ist zu *prabhūā** zu korrigieren.
 9.6+ (76.19f) *śakyo 'yana.*
 9.55+ (87.13⁴) **ālambyamāna*,* von BASU 1989: 375 in Anlehnung an *avalambamāna** KERN als **a(va)lambyamāna** ediert.
 9.64+ (89.3³) *vyāvṛtta*.*
 10.13b (98.10) *paśūṛvaṇi* (unmetrisch).
 10.14+ (99.8) **paṇṣakam.*
 10.26d (102.4) **kesarajaṇi.*

Plate 24

“Appendix 2: Variants on the mūlagrantha discussed in the Sanskrit Ṭīkā”
(Hanisch 2005/1: 151)

Anhang 2

Lesarten des Grundtextes in der Sanskrit-Ṭīkā

Der Ṭīkākāra kennt und nennt einige Male zwei, einmal sogar drei Lesarten zu einer ĀJM-Stelle. Er kennzeichnet dies mit Worten wie *iti pāṭhantare*, *iti pāṭhe* oder *iti anye pāṭhanti*. Ganz selten einmal äußert er eine Bewertung, wenn er nämlich zur zweiten Variante Urteile wie *iti pāṭhantaram spaṣṭam eva*, *iti pāṭhantare sugaman eva sarvam* oder *iti pāṭhantare 'py ayam evārthaḥ* abgibt.

ĀJM-Stelle	1. Lesart	2. Lesart
1.13d (5.10)	<i>niṣpanda*</i>	<i>*viṣpanda*</i> [ni° Ms] (<i>iti pāṭhantare</i>)
1.20+ (6.2)	<i>copahanti</i>	<i>vopahanti</i> (<i>iti pāṭhantare</i>)
1.29c (7.11)	<i>taṃ saphalīkriyāṣaṃ</i>	<i>tatsaphalīkriyāṃ ca</i> (<i>iti pāṭhantare</i>)
2.3d (10.19)	<i>amliṣṭa*</i> (*śli° BASU)	<i>akliṣṭa*</i> (<i>iti pāṭhantaram</i>)
2.16b (14.5)	<i>parāṇ kṛthah</i>	<i>parākṛthah</i> (<i>iti pāṭhantaram</i>)
2.25+ (15.19)	<i>vegah</i> <i>prasaraḥ</i>	<i>āvego</i> [...] <i>vicārāksamatā</i> (vā)
2.26c (16.3)	<i>ṭadh(a)ṭipatyā</i>	<i>avamatya</i> (anye tv [...] <i>iti pāṭhanti</i>)
2.32+ (17.19f)	<i>dhṛtyāvismayaśauṭṛiyam</i>	<i>avadhṛtya vismayaśauṭṛiram</i> (<i>iti pāṭhantare</i>)
2.42b (19.20)	<i>viśuddhatā paśya yathāśya cetasaḥ</i>	<i>viśuddhatā(ṇ) paśyata vāśya</i> [lies *cā°?] <i>cetasah</i> (<i>iti pāṭhantaram spaṣṭam eva</i>)
4.4c (29.5)	<i>*abhiḥjātaṃ</i>	<i>*ābhīrāmaḥ</i> (<i>iti pāṭhantaram</i>)
5.20a (38.12)	<i>uttha pradāne</i>	<i>arthapradāne</i> [unmetrisch!] (<i>iti pāṭhantaram</i>)
5.23c (38.27)	1. <i>nābhībhavaty</i> [= <i>nā + abhi</i>]; 2. <i>cābhībhavaty</i> (<i>ity anye pāṭhanti</i>); 3. <i>nābhībhavaty</i> [= <i>nā + abhi</i>]	
5.23d (38.28)	<i>tasmād dhetor</i>	<i>tasyā hetor</i> (<i>iti pāṭhantare</i>)
5.30a (39.26)	<i>baṭa</i>	<i>tava</i> (kva cit [...] <i>iti pāṭhah</i>)
6.3c (41.14)	<i>jṛmḥita*</i>	<i>jilonita*</i> (<i>iti pāṭhantare</i>)
6.3d (41.14)	<i>*sukhā</i>	<i>*mukhā</i> [su° Ms] (<i>iti pāṭhantare</i>)
6.6a (42.17)	<i>āpūrṇa*</i>	<i>apūrṇa*</i> (<i>iti pāṭhantare sugaman eva sarvam</i>)
6.21c (45.7)	<i>praviddhair</i>	<i>praviddhair</i> (<i>iti pāṭhe</i>)
6.31+ (48.11)	<i>āsannā*</i>	<i>āpannā*</i> (<i>iti pāṭhe</i>)
7.4a (51.11)	<i>*nibhṛta*</i>	<i>*niyata*</i> (<i>iti pāṭhantare 'py ayam evārthaḥ</i>)
7.4+ (51.22)	<i>*pravṛta*</i>	<i>*prasita*</i> (<i>iti pāṭhe</i>)
8.9c (62.11)	<i>adhṛṣyo</i>	<i>ośakyo</i> (<i>iti pāṭhe</i>)
9.70a (89.17)	<i>nāvāśvakasⁱ</i>	<i>gavāśvakā</i> (<i>iti kva cit pāṭhah</i>)
11.3b (105.20)	<i>*virasaṃ</i>	<i>*janakaṃ</i> (anye [...] <i>ity evaṃ pāṭhanti</i>)
11.3+ (106.3)	<i>*opaniyata*</i>	<i>*opamihita*</i> (<i>iti kva cit pāṭhah</i>)
12.19a (113.24)	<i>vivarna*</i>	<i>vipanna*</i> (<i>iti pāṭhantare</i>)
14.33c (135.14)	<i>upēygas</i>	<i>upāgatās</i> (<i>ity anye pāṭhanti</i>)
15.4b (137.5)	<i>jvalāvakarṣi</i>	<i>jvalābhivarṣi</i> (<i>avakarṣitum abhivarṣitum vā śīlaṃ yasya sa tathā</i>)

In der Ṭīkā als *nāv-aśvakas* aufgefaßt. Zu lesen ist aber *nāv-aśvakas*, vgl. die Diskussion der Stelle.

Plate 25

“Appendix 3: Scribal mistakes, corrections and glosses in the old palm-
leaf MSS N and T;
1: Scribal mistakes” (Hanisch 2005/1: 152)

Anhang 3

Verschreibungen, Korrekturen und Glossen in den alten Palmblatt-Mss N und T

1. Nicht korrigierte Verschreibungen¹

1.1 Ms N

ÄJM-Stelle ²	verschriebener Wortlaut	Stelle im Ms
7.7+ (53.1)	<i>sa tatheva</i> statt <i>sa tathaiva</i>	fol. 17a6
7.26+ (56.7f)	* <i>nati punar uvāca</i> (Visarga fehlt) statt * <i>natiḥ punar uvāca</i>	18b2
7.28b (56.13)	<i>syāta me</i> (Virāma fehlt) statt <i>syāt me</i> (für <i>syān me</i>)	18b3
7.28+ (56.16')	<i>tāvata</i> (Virāma fehlt) statt <i>tāvat</i>	18b3
7.29b (56.17)	<i>kāśapa</i> (-y fehlt) statt <i>kāśyapa</i>	18b3
7.34+ (57.17)	<i>subhāṣitaratnākara</i> (Visarga fehlt) statt <i>subhāṣitaratnākaraḥ</i>	19a1
7.38+ (58.17)	<i>atha śakra</i> (Visarga fehlt) statt <i>atha śakraḥ</i>	19a4
8.11+ (62.22f)	<i>avekṣyamāṇaḥ</i> statt <i>avekṣaniṇaḥ</i>	20a6
8.26+ (66.16)	<i>ājñāyantām</i> statt <i>ājñāpyantām</i>	21b5
8.33+ (68.4)	* <i>viśamaḥ</i> (ma statt ya) statt * <i>viśayaḥ</i>	22a6
9.5+ (76.9)	<i>arthavisargaiḥ</i> statt <i>arthavisargaiḥ</i>	25a1
9.5+ (76.14)	<i>nagarasyābhiniṣṭānā</i> statt <i>nagarasyābhiniṣṭāny</i> (der z.T. blasse ursprüngliche Text wurde hier jedoch nachgezogen, so daß anzunehmen ist, daß ursprünglich * <i>niṣṭāny</i> im Ms stand, aber später der untere Begrenzungsstrich des y nicht mehr gut zu sehen war)	25a2
9.6+ (77.2)	<i>upacāram</i> statt <i>upacārapurāḥsaram</i>	25a5
9.15+ (78.20f)	<i>kāryamurodhāt</i> (wohl verschrieben, Längenstrich fehlt) statt <i>kāryānurodhāt</i>	26a1
9.20+ (80.9f)	* <i>ānuṣṭubh</i> statt <i>ānuṣṭubh</i> (wohl verschrieben) statt * <i>ānuṣṭubh</i> <i>śamavasthānā</i>	26b2
9.33c (82.12)	* <i>kuṭṭima</i> statt * <i>kuṭṭima</i>	27a5
9.43+ (84.2)	<i>kośakoṣṭhagārāṇi</i> (Längenstrich fehlt) statt <i>kośakoṣṭhagārāṇi</i>	27b5
9.44+ (84.18)	<i>caturō</i> N post corr. marg. (<i>caro</i> N ante corr.) statt <i>cātvaro</i>	28a2
9.49c (85.18)	<i>abhivikṣyamāṇaḥ</i> statt <i>abhivikṣamāṇaḥ</i>	28a6
9.55b (87.18)	<i>pratyākṣatām</i> (-y fehlt) statt <i>pratyākṣyatām</i>	29a2
9.60b (88.3)	<i>pīṭmahā</i> (Visarga fehlt wie in Ms R) statt <i>pīṭmahāḥ</i>	29a5
9.102a (95.1)	<i>mā cintā</i> (Anusvāra fehlt) statt <i>mā cintām</i>	31b4
9.102+ (95.8)	<i>niṣkriya bodhittvatanayau</i> (Auslassung eines Akṣara) statt <i>niṣkriya bodhittvatanayau</i>	31b6
10.12d (98.8')	<i>svakṛtāśrayaṇ</i> (-r fehlt) statt <i>svakṛtāśrayaṇi</i> (gegenüber <i>svakṛtāśrayād</i> TRU, KERN)	32b4
10.13a (98.9)	<i>tridivāṇi</i> (r statt ri) statt <i>tridivāṇi</i>	32b4
10.14+ (98.17)	<i>vinicīya</i> statt <i>vinīcīya</i>	32b5
10.14+ (98.24 ^{3a})	<i>sahasra</i> statt <i>sahasraśo</i>	33a1
Kolophon (104.10')	<i>yajñajātaka</i> statt <i>yajñajātakaṇi</i>	34b2
11.3+ (106.5')	<i>parivrtas</i> statt <i>parivrtas</i>	34b7
Kol. (109.11 ^{3b})	<i>śakrajāta</i> statt <i>śakrajātakaṇi</i>	35b6
12.3d (110.16)	<i>dāriṇīryaphalacchandam</i> (ante corr.) bzw. <i>dāriṇīryam aphalacchandam</i> (post corr.) (jeweils Dittographie) statt <i>dāriṇīryam aphalacchandam</i>	36a3

¹ Berücksichtigung finden in der Regel nur "echte" Schreibfehler, nicht aber orthographische Abweichungen wie falsche Sibilanten o.ä. In den Handschriften in *marginē* ergänzter Text ist durch Fettsatz hervorgehoben.

² Hochgestellte Ziffern nach der Seiten- und Zeilenangabe der Textausgabe beziehen sich auf die Fußnoten in meiner Edition des Sanskrittextes.

Plate 26

“Appendix 3: Scribal mistakes, corrections and glosses in the old palm-
leaf MSS N and T;
1: Scribal mistakes” (Hanisch 2005/1: 153)

Verschreibungen, Korrekturen, Glossen in den Mss NT		153
12.5+ (111.5)	* <i>prayāna</i> l (Visarga fehlt) statt * <i>prayānaḥ</i> l	36e6
12.10+ (112.11)	<i>ki nu</i> (Anusvāra fehlt) statt <i>kiṃ nu</i>	36b5
12.21+ (114.12 ^e)	* <i>velāṃ nighayanta</i> iṃ (l Akṣara fehlt) statt <i>velāṃ laṅghayanānti</i>	37b1
13.2a (115.10 ^a)	<i>samasvabhāvāḥ</i> N (post corr.) statt des korrekten <i>samasvabhāvā</i> (ante corr.)	37b3
13.5+ (116.16)	<i>kuṇaḥ puna patnivaṃ</i> (Visarga fehlt wie in Ms T) statt <i>kuṇaḥ punaḥ patnivaṃ</i>	38a2
13.10c (118.12)	<i>detyayoṣid</i> statt <i>dāityayoṣid</i>	38b3
13.13b (119.5)	<i>paśyāmiva cetasā</i> (unmetrisch, Haplographie <i>valca</i>) statt <i>paśyāmiva ca cetasā</i>	38b5f
13.15b (119.10)	* <i>nicala</i> (unmetrisch) statt * <i>nīcala</i>	39a1
13.26b (121.9 ^e)	<i>śam āpnuyāta</i> (unmetrisch, Virāma fehlt) statt <i>śam āpnuyāt</i>	39b2
13.26d (121.11)	<i>divokasā</i> statt <i>dīvaukasā</i>	39b2
13.39d (124.9)	<i>tatheva</i> statt <i>tatthaiva</i>	40a5
14.0 (126.8)	* <i>prakāraṃ śakuni</i> * statt * <i>prakāraśakuni</i> *	40b4
14.0 (126.16f)	<i>abhyarthayāḥ āsuh</i> statt <i>abhyarthayām āsuh</i>	40b6
14.2d (127.7)	<i>upāgatā sma</i> (Visarga fehlt) statt <i>upāgatāḥ sṃaḥ</i>	41a2
14.9b (128.14)	<i>dhura</i> (Visarga fehlt) statt <i>dhuraḥ</i>	41b1
14.11+ (129.10)	<i>avaloyanto</i> (l Akṣara fehlt) statt <i>avalokayanto</i>	41b, marg.
14.11+ (129.11)	<i>ivonnajjaton nimajjatas ca</i> statt <i>ivonnajjato nimajjatas ca</i>	41b4
14.15+ (130.13)	<i>iṃ l śighra</i> * statt <i>anśighra</i> *	42a2
14.24c (133.2)	<i>pratyapadyantaḥ</i> (überschüssiger Visarga) statt <i>pratyapadyanta</i>	43a1
14.26c (133.9)	<i>suparagaṃ</i> (ante corr.) bzw. <i>supāragaṃ</i> (post corr.) statt <i>suparagaṃ</i>	43a2
14.29+ (133.23)	<i>saṃāptidamāna</i> (-y fehlt) statt <i>saṃāptidyamāna</i> *	43a4
14.30b (134.6)	<i>vijñātām</i> (post corr.) statt korrektem <i>vijñātām</i> (ante corr.)	43a6
14.31+ (134.13)	<i>nyavedayantaḥ</i> (überschüssiger Visarga) statt <i>nyavedayanta</i>	43b1
14.32+ (135.4)	<i>bho</i> (Visarga fehlt) statt <i>bhoḥ</i>	43b3
14.33c (135.14)	<i>upāgatā te</i> statt <i>upāgatās te</i>	43b6
14.33+ (135.18)	* <i>mītrāśaya</i> * (-r fehlt) statt * <i>mītrāśraya</i> *	43b6
Kol. (135.20 ^a)	<i>supāragajātakaḥ caturtham</i> statt <i>supāragajātakaṃ caturtham</i>	44a1
15.0 (136.4)	* <i>kāraṇḍava</i> * (überschüssiger Dīrghamātra-Strich) statt * <i>kāraṇḍava</i> *	44a1
15.7b (137.15)	<i>saṃkṣayaḥ</i> statt <i>saṃkṣaya</i>	44b1
15.8b (137.21)	<i>saṃcīlya</i> statt <i>saṃcīntya</i>	44b3
15.10a (138.10)	<i>śikhībhiḥ praḥ praḥṣṭaiḥ</i> statt <i>śikhībhiḥ praḥṣṭaiḥ</i>	44b5
15.11b (138.15)	<i>reṇu</i> (Visarga fehlt) statt <i>reṇuḥ</i>	44b5
15.12a (138.18)	* <i>vivardhito</i>	44b5
15.13+ (139.4)	<i>punaḥ puna parjanyaṃ</i> (Visarga fehlt) statt <i>punaḥ punaḥ parjanyaṃ</i>	45a1
1.2 Ms T		
1.3a (2.10)	<i>abhisamākṣya</i> statt <i>abhisamākṣya</i>	fol. 1a2
1.20d (5.26)	<i>karmāsu</i> (überschüssiger Dīrghamātra-Strich) statt <i>karmasu</i>	2b1
2.10+ (13.6)	<i>ki svid</i> (Anusvāra fehlt) statt <i>kiṃ svid</i>	5b3
3.8b (24.3)	<i>śrutvandgāram</i> statt <i>śrutvodgāram</i>	10a2
3.18a (26.1)	<i>tad etat</i> (unmetrisch) statt <i>etat</i>	11a1
3.18b (26.2)	<i>tvannāthātām</i> T ante corr. statt <i>tvannāthātām</i> (T post corr.?)	11a1
5.4+ (35.3)	<i>vismīyāvarjita</i> * statt <i>vismayāvarjita</i> *	14b1
5.5a (35.7)	<i>tasya</i> (überschüssiger Dīrghamātra-Strich) statt <i>tasya</i>	14b2
7.8d (53.5)	<i>prāṇantikair āpi</i> (überschüssiger Dīrghamātra-Strich) statt <i>prāṇāntikair āpi</i>	22b5
7.11b (53.18)	<i>kautūlaṃ</i> (l Akṣara fehlt) statt <i>kautūlalaṃ</i>	23a2
7.11+ (53.21)	<i>śrūyātā māṛṣa</i> (Anusvāra fehlt) statt <i>śrūyātām māṛṣa</i>	23a2f
7.14d (54.9)	<i>vara</i> statt <i>varam</i>	23a6
7.18d (55.4)	<i>syata</i> (Virāma fehlt) statt <i>syat</i>	23b4
7.24c (55.26)	* <i>kramo sau</i> (unmetrisch) statt * <i>kramo</i>	24a2
7.29d (56.18)	<i>lālasaḥ</i> (doppelter Visarga) statt <i>lālasaḥ</i>	24a6
7.31a (57.1)	<i>va{1}</i> statt <i>saḍā</i>	24b1

Plate 27

“Appendix 3: Scribal mistakes, corrections and glosses in the old palm-
leaf MSS N and T;
2: Corrections” (Hanisch 2005/1: 155)

Verschreibungen, Korrekturen, Glossen in den Mss NT

155

2. Textkorrekturen¹

2.1 Ms N

ÄJM-Stelle	korrigierter Wortlaut	Stelle im Ms
7.4+ (52.1)	* <i>paritṣyamāṇa</i>	fol. 17a2
7.5d (52.4)	<i>trṇaparnajāśayāḥ</i>	17a2
7.6a (52.10)	<i>śrūlavatāṇi</i>	17a4
7.6+ (52.12)	* <i>sthāiryēṇa</i> für * <i>sthāiryēna</i>	17a4
7.8+ (53.7)	* <i>asāṅkaḥ</i> für * <i>asāṅkaḥ</i> (Dīrghamātra-Strich ausradiert)	17b2
7.30d (56.24)	<i>hitopasaṃhitam</i>	18b4
7.32a (57.7)	* <i>sātmavāt</i> für * <i>sātmāvāt</i> (Dīrghamātra-Strich ausradiert)	18b5
7.38+ (58.20 ^b)	* <i>sajjan</i> für richtiges * <i>sajjan</i> (Dīrghamātra-Strich ausradiert, <i>nā in marg.</i> nachgetragen)	19a5
8.0 (60.3)	* <i>saṃyama</i> *	19b2
8.3b (60.10)	<i>dharmoparodham</i>	19b3
8.3+ (60.22f)	<i>saṃupetaripam</i>	19b5
8.5+ (61.8)	<i>avekṣyaitad</i>	19b7
8.13+ (63.11)	<i>gopālaka uvāca</i>	20b2
8.14+ (63.21)	<i>anuddhatoḥlāttaveṣam</i> für ein unleserliches Akṣara	20b5
8.15+ (64.7)	<i>saṃādīdeśa</i> für <i>saṃādīdeśa</i> (Dīrghamātra-Strich ausradiert)	21a1
8.15+ (64.10)	<i>saṃabhigānyainan</i>	21a2
8.16d (64.13)	<i>akṣatavrata</i>	21a3
8.16+ (64.15 ^b)	* <i>kapiśakeśa</i> *	21a3
8.24a (66.1)	<i>śaṇḍanurasya</i>	21b3
8.31d (67.20)	<i>vispaṣṭam</i>	22a4
8.36+ (68.19f)	<i>tāvad eti syāt</i>	22b2
8.37+ (68.23)	* <i>parikṣayā</i> für * <i>parikṣāyā</i> (Dīrghamātra-Strich ausradiert)	22b2
8.41a (69.15)	<i>kṣīṇśaḥ</i> für <i>kṣīṇśaḥ</i>	22b5
8.43+ (70.7)	<i>cchittvā cchittvā</i>	23a1
8.45d (70.13)	<i>manāḥsamutsarpanamandam āsīt</i>	23a2
8.46a (70.14)	<i>sa pritiṇān</i>	23a2
8.47+ (70.23)	<i>māṃsacchedavedanābhīr</i>	23a4
8.48b (71.2)	<i>saṃudīrṇavicārahāzāḥ</i> nochmals für undeutlich geschriebenes <i>cā</i>	23a4
8.48+ (71.8 ^b)	<i>punaḥ punar</i> für <i>punaḥ punaḥ punar</i> (das zweite <i>punaḥ</i> ausradiert)	23a5
8.55d (72.13)	<i>bhavasāgarāj</i> ansatzweise verbessert für <i>bhavasārārāj</i>	23b4
8.58+ (73.2)	<i>nāyāso</i> für <i>nāyāso</i> (Doppel-Danḍa ausradiert)	23b6
8.59c (73.5)	<i>yugmākam eva</i> für <i>yugmākam eka</i>	24a1
8.62b (73.19)	<i>patutiri</i> *	24a3
8.66+ (74.9)	<i>sadyāḥ</i> * für <i>sadyāḥ</i> * (Dīrghamātra-Strich getilgt)	24a5
8.66+ (74.10)	<i>aṇṣadha</i> *	24a6
9.0 (75.4)	<i>trayāṇvīkṣikyor</i> für <i>trayāṇvīkṣikyor</i> (Bogen für langes -ī ergänzt, ohne daß der Bogen für kurzes -i getilgt wurde)	24b3
9.2+ (75.16)	<i>rājyapratipatyanāntaraṃ</i> für <i>rājyapratipatyanāntaraḥ</i> (vgl. die Diskussion der Stelle)	24b5
9.5+ (76.9)	<i>sa pratyaham</i>	25a1
9.6c (76.17)	<i>saṃkrāṇyamānārthijane</i> (gegenüber <i>saṃkrāṇyamānārthijane</i> TABPR)	25a3
9.6+ (76.20)	<i>dvīradavarāpa</i> * für <i>dvīradavarāpa</i> * (Dīrghamātra-Strich getilgt)	24a4
9.11+ (77.26)	<i>saṃjayaṇi rājānam</i> für <i>saṃjayaṇi rājānam</i> (Dīrghamātra-Strich getilgt)	25b4
9.11+ (78.1)	<i>kim iyaṇ deva</i> für <i>kim iyaṇ devā</i> (Dīrghamātra-Strich getilgt)	25b4

¹ In margine ergänzte Akṣaras sind durch Fettdruck hervorgehoben. Andere Korrekturen werden beschrieben.

Plate 28

“Appendix 3: Scribal mistakes, corrections and glosses in the old palm-
leaf MSS N and T;
2: Corrections” (Hanisch 2005/1: 160)

160	Anhang 3		
15.1+ (136.12)	<i>iṣṭānām iva ca sveṣṭān aparyānām</i>	44a2	
15.3+ (136.23 ^b)	al... <i>ṣamyag</i> (lies wohl <i>al<th>ā</th>ṣamyag</i>), wobei die marginale Hinzufügung wieder getilgt wurde, vgl. die Diskussion der Stelle	ā	44a5
15.4+ (137.81 ^b)	<i>sahlatūrāntaracāribhīh</i>	44a6	
15.6b (137.13)	<i>anyatra</i> für zunächst geschriebenes <i>anyaca</i>	44b1	
15.6c (137.14)	<i>asmiadvyasanasanpṛṣṭaḥ</i>	44b1	
15.7+ (137.18 ^a)	<i>dirgham uṣṇaṃ ca tiniśvasya</i> (sic; für zunächst geschriebenes <i>dirgham uṣṇaṃ ca</i> <i>vinīśvasya</i> ?)	44b2	
15.8+ (138.4)	<i>akālaneghāḥ kālameghāḥ prādūr abhavan</i>	44b4	
15.12c (138.20)	<i>phenāvalivyākudamekhalāni</i>	44b6	
15.13+ (139.3)	<i>prityābhiśāryumāṇhrdayo</i> für zunächst geschriebenes <i>prityābhiśāryaṇhrdayo</i> (Tilgungszeichen über “ <i>pra</i> ”)	45a1	
15.14c (139.7)	<i>ratnāyamanāni payāmsi varṣan</i>	45a1	
15.14+ (139.10 ^b)	<i>abhiśanprādhayann ity uvāca</i> für ursprüngliches <i>abhiśanprādhayann uvāca</i>	45a2	
15.17a (139.19)	<i>cintam kṛthā mā tad atah paraṃ tvam</i>	45a3	
15.17+ (140.1 ^b)	<i>tatraivāntardadhe śakra(h)</i> für ursprüngliches korrektes <i>tatraivāntardadhe</i>	45a4	
15.17+ (140.4)	<i>śilaviśuddhau prayatitavyam</i>	45a4	
Kolophon (140.5 ^b)	<i>matsyajātakaṃ pañcadaśamam</i>	fol. 45a4	
2.2 Ms T			
1.4+ (3.12)	<i>pa[r]um (?)</i> für <i>padam</i> , vgl. die Diskussion der Stelle	fol. 1b1	
2.8+ (12.5)	<i>kṣititalacalanād</i>	5a3	
2.8+ (12.7 ^a)	<i>*talacalananimittam</i>	5a3	
2.16b (14.5 ^a)	<i>parān kṛthāḥ</i> für <i>parākṛthāḥ</i>	6a3	
2.23+ (15.8)	<i>coktam</i> für <i>ceṣtam</i>	6b1	
2.24+ (15.12)	<i>dānāṣṭayavighnāya rāyāntum nārhanṭi</i>	6b2	
2.32ab+ (17.16 ^b)	<i>rājovāca svagatam</i> !	7b2	
2.32+ (17.19 ¹⁰)	<i>dhṛtyavismaya*</i> für <i>dhṛtyavismaya*</i> (Längenstrich getilgt; siehe die Diskussion der Stelle)	7b3	
2.34+ (18.7 ^a)	<i>satpuruṣā evedṛṣāny avasthāntarāṇy anuprāpnuvanti</i>	7b5	
3.5c (23.7)	<i>udārās ca dārāḥ</i>	9b5	
3.18d (26.4)	<i>yuihaiva munis tathaiva</i>	11a1	
3.23c (26.26)	<i>dānaṃ śrī*</i>	11b1	
3.23d (26.27)	<i>nālpaprajācāḥ</i>	11b1	
3.23+ (27.1)	<i>śalāhūmanānam</i>	11b2	
3.23+ (27.4)	<i>dānam asti</i>	11b2	
4.15d (31.27)	<i>saṃyamayīṣyatāpi</i> für <i>saṃśamayīṣyatāpi</i>	13a6	
5.5+ (35.12)	<i>vibhavasāraṇ api</i> für <i>vibhavasāraṇ api</i> (Dirghamātra-Strich ausradiert)	14b4	
5.5+ (35.14)	<i>dhanaadhānya*</i> für <i>dhanaadhānya*</i> (Dirghamātra-Strich ausradiert)	14b5	
5.7+ (36.13)	<i>*ābhimukhatam</i> für <i>*ābhimukhyatam</i> (-y getilgt)	15a5	
5.12a (37.6)	<i>icchanti</i> für <i>icchānti</i> (Dirghamātra-Strich ausradiert)	15b3	
5.20c (38.14)	<i>kham ivānuruṣayā</i> (“ <i>ru</i> ” ausnahmsweise nicht in <i>marginē</i> , sondern supralinear ergänzt)	16a3	
5.20d (38.15)	<i>ātsayā kulakam </i>	16a4	
5.23d (38.28 ^b)	<i>tasmād</i> für <i>tasyā</i> (vgl. die Diskussion der Stelle)	16a6	
5.27+ (39.16)	<i>ity ukie</i> für <i>ity uktaḥ</i> (supralinearer Bogen ausradiert)	16b3	
5.30b (39.27)	<i>hrdayāḥ</i> für <i>hrdayaḥ</i> (-y ausradiert)	16b5	
5.33a (40.9)	<i>ataḥ</i> für <i>yataḥ</i> (vgl. die Diskussion der Stelle)	17a1	
5.33+ (40.16)	<i>pradāma*</i> für <i>pradāne</i> (Prṣṭhamātra-Bogen ausradiert)	17a3	
6.3+ (41.18)	<i>*vimukhās</i> ca für <i>*vimukhoś</i> ca (Prṣṭhamātra-Bogen ausradiert)	17b2	
6.3+ (42.1 ^b)	<i>dharmāvirodhinyā</i> für <i>dharmavirodhinyā</i> (Prṣṭhamātra-Bogen ausradiert)	17b2	
6.6+ (42.20)	<i>atithijanaṃ pratipijya</i>	18a1	

Plate 29

“Appendix 3: Scribal mistakes, corrections and glosses in the old palm-
leaf MSS N and T;
3: Glosses” (Hanisch 2005/1: 170)

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Anhang 3

- 14.28b (133.16) Zu *avarjaya* in *tvam trātam avarjaya dhīra cetah*, fol. 43a3, ist am oberen Rand eine durch Klammern gekennzeichnete Glosse *kuru* zu erkennen, vgl. *cetaḥ* (l) *saṁavarjayanukubkuru* l (64a7) Ttkā.
- 14.32+ (135.4) Zu *kṣaṇadā* in *pravṛte kṣaṇadādhikare*, fol. 43b3, steht am unteren Rand die Glosse *rātri*, vgl. *kṣaṇadā* *rātri* *śasyādhikāre pravṛte pradṛṣasamaya ity arthaḥ* l (64a2) Ttkā.
- 14.33c (135.14) Zu *upāgatā* in *svadeśatṛāntam upāgatā te*, fol. 43b6, läßt sich am unteren Rand die Glosse [*upeyusaḥ*] erkennen – parallel zu *svadeśatṛāntam upeyusa upagatasya prītyā te vapīṣas tam supāragam ānarcuḥ pūjitavantaḥ* l *upāgatā* ity anye paṭhanti (l) (64b4) Ttkā. Vgl. die Diskussion der Stelle.
- 15.2c (136.16) Eine sechs- oder siebensilbige Glosse zu **jātaiyā*, fol. 44a4, am unteren Rand vermag ich nicht zu entziffern.
- 15.3+ (137.2) Zu *hlāda-* in *hlādābhilāṣinā*, fol. 44a5, steht am unteren Rand eine Glosse *su[kha]* oder *su[kham]*, vgl. *hlādaḥ sukhaṁ* (65a5) Ttkā.
- 15.4+ (137.8) Zu *pratarkyamāṇaṁ*, fol. 44a6, steht eine Glosse *drśyamāna* oder *drśyamāṇaṁ* am unteren Rand, vgl. *pratarkyamāṇam abhilāṣyamāṇaṁ* (65a8) Ttkā.
- 15.7a (137.15) Zu *ime*, fol. 44b1, steht am oberen Rand die den inhaltlichen Bezug erklärende Glosse *minā(h)*.
- 15.9a (138.6) Zu *pramīṇvanta* in *disāṇi pramīṇvanta iva prayāmaṇi*, fol. 44b4, steht am unteren Rand die Glosse *pramāṇikṛta*. Vgl. *disāṇi prayāmaṇi dūrghyaṇi pramīṇvanta iva* (l) (65b3) Ttkā.
- 15.9c (138.8) Zu *virēṣ*, fol. 44b4, steht die Glosse *rājanite sma* am unteren Rand.
- 15.10c (138.12) Zum Kompositum *prasaktamandrasāntā*, fol. 44b5, steht am unteren Rand eine Glosse *madhuraṇi* [...]. Vgl. *dhīro hi prahūsaḥ prasaktamandrasānto 'nudbhajagambhīrasānto bhavati* l (65b4f) Ttkā. Vgl. auch das in ähnlichem Kontext gebrauchte Kompositum *ganibhiramadhuranirhoṣa* in AJM 15.8+.
- 15.12d (138.21) Eine anscheinend zu *sasruḥ*, fol. 44b6, gehörige drei- oder viersilbige Glosse am unteren Rand vermag ich nicht zu entziffern.
- 15.13+ (139.4) Zu *parjanyaṁ*, fol. 45a1, steht am oberen Rand die Glosse *deva[m]*.
- 15.17+ (140.3) Zu *saṁrāḍhyanti*, fol. 45a, steht eine Glosse am unteren Rand, die sich entweder als *saṁvṛttā bhavanti* oder als *saṁrddhā bhavanti* entziffern ließe.

3.2 Ms T

- 1.3b (2.11) Zu *śrutyārṣa**, fol. 1a2, steht am oberen Rand eine nicht mehr lesbare Glosse. Direkt über *pūrveṇ janmasu munē caritādbhūtāni*, fol. 1a1, steht eine weitere Glosse am oberen Rand, zu der sich keinerlei Zugehörigkeitsmarkierung im Text findet, hiervon kann ich nur noch [......] *kaṇpa-bhūtaḥ* [...] entziffern.
- 1.3d (2.13) Zu *prātibhaṁ*, fol. 1a3, steht am oberen Rand eine nur teilweise lesbare Glosse v[...] *racanapra[hara]...* h.
- 1.4+ (3.11) Zu *kalāṣy*, fol. 1b1, steht eine Glosse am oberen Rand, welche folgendermaßen beginnt: *karmāśrayāṣ caturvīṁsatīḥ nṛtyag[r]itāda[y]aḥ dyūta[śra]yā [n.j.]vā* (lies wohl *nirjivā*) [...]/l: der Rest ist nicht mehr erhalten, da der obere Blatttrand von der bezeichneten Stelle an abgerissen ist. Vgl. dazu die Ttkā (6a8-b7), wo aus dem Kommentar *Jayamaṅgalā* des Yaśodhara zum *Kāmasūtra* des Vātsyāyana zitiert wird, wie BASU 1989: 224f feststellt: *tatra karmāśrayāṣ caturvīṁsatīḥ* l (*caturvīṁsatīḥ* Ms) *tadyathā gītāṁ nṛtyaṇi* (...) *dyūtaśrayā vīṁsatīḥ* (l) *tatra nirjivāḥ pañcadaśa* l *tadyathā* (...) *sajjivāḥ pañca* (l) *tadyathā* (...) *śayanopacārikāḥ śoḍaśa* l *tadyathā* (...) *cataśra uttarakalāḥ* l *tadyathā* (...). Am unteren Rand von fol. 1b findet sich zum selben Thema der 64 *kalā* die folgende Glosse: *cataśraś cōttarakalāḥ* l *sāśrūpātāṇi rāmaṇasya śāpanaṇi*, *svayaṇi śāpathakriyādayaḥ*. Vgl. auch hierzu die in der Ttkā zitierte *Jayamaṅgalā* zum *Kāmasūtra*: *cataśra uttarakalāḥ* l *tadyathā sāśrūpātāṇi rāmaṇasya śāpanaṇi* *svayaṇi śāpathakriyā* usw.

Plate 30

“Appendix 3: Scribal mistakes, corrections and glosses in the old palm-leaf MSS N and T;

3: Glosses” (Hanisch 2005/1: 171)

Verschreibungen, Korrekturen, Glossen in den Ms NT

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Diese gelegentlichen Randnotizen, die mit den Erklärungen aus der Tīkā übereinstimmen, sind im Unterschied zu marginalen Textkorrekturen jeweils in runde Klammern gesetzt, die Textstelle, zu welcher sie gehören, wird entweder durch drei supralineare Pünktchen oder ein supralineares vertikales Doppelpunktstrichlein markiert.

1.20c (S.26) Der Begriff *padānyāsa-* wird in der Tīkā durch *'bhiprāyaḥ pravartanam* (11b4) paraphrasiert; ebendiese beiden Worte stehen in Ms T als Glosse am oberen Rand über *padānyāsam* (fol. 2b1).

1.23a (6.13) Eine wegen des beschädigten oberen Randes unvollständig erhaltene Glosse lautet *///...jvarūpaṃ* mit der nachfolgenden Ziffer 4. Sie scheint sich auf *svasaukhyā*, fol. 2b4, zu beziehen.

1.38+ (9.9) Zu der Aufforderung (...) *ity evam apy upaneyam*, fol. 4a1f, findet sich am unteren Rand die Glosse *jātakākhyaṇaṃ kartavyaṇ*. Vgl. dazu die Tīkā: (...) *ity evam apy upaneyam ity etaj jātakākhyaṇaṃ kartavyaṇ ity eke* (1) (*anyas tv āha* ...) (14b3).

2.3ab (10.16f) Zu der Begriffsreihe *udārabhāvāt karuṇāgūṇāc ca vītādhipatyāc ca*, fol. 4a6, finden sich am unteren Rand die gegenteiligen Begriffe *mātsarya(m)*, *rikṣacittatā* und *nirāhanarvaṇ*. Dies entspricht der Erklärung aus der Tīkā: (...) *etena dānavighātahetas t(r)ayo 'pi prāṅkṣiptāḥ* | *yad uta mātsaryaṇ* (1) *rikṣacittatā* (1) *nirāhanarvaṇ* **ceti* (veti Ms) | (15b7f).

2.4+ (11.5) Zu **nepaṭhya*, fol. 4b4, steht die Glosse *veśaḥ* (lies *veśaḥ*), parallel zu *nepa-(hyaṇ)* *veśaḥ kantiḥāṭakapitrādikaṇ* (16a11f) Tīkā.

2.7c (11.20) Zu **vyavasāyam*, fol. 5a1, steht am unteren Rand die Glosse *udyoga[h]*.

2.15a (14.3) Zu *anayam*, fol. 6a2, steht die Paraphrase *antiṃ* am oberen Rand, während der Tīkāāra *anaya-* hier als Gegenteil von *naya-* erklärt: *nayo 'bhimatārthasādhānopāyas tadviparyayād anayas* (18a9).

2.28+ (16.17) Zu *tasya*, fol. 7a2, steht am oberen Rand die Erklärung *brāhmaṇasya*, genau wie in der Tīkā: *tasyeti brāhmaṇasya* (19b9).

2.32+ (17.20) Zu *śauṭṛyam*, fol. 7b3, steht am unteren Rand die Glosse *śauryam*, während der Tīkāāra hierzu zwei Varianten bietet und erklärt, nämlich *śauṭṛya(m)* *garvo* (20b1) sowie *śauṭṛyaṇ saḥarvaṇ* (20b2), vgl. die Diskussion der Stelle.

2.44b (20.2) Zu *śuddhāśayaḥ*, fol. 8b2, steht am oberen Rand die Glosse *ā[ma]ntramaṇ*, die in der Erklärung *śuddha āśayaś cittam yasyeti āmantram* | (21b5) aus der Tīkā ihre Entsprechung hat.

2.50+ (21.12) Zu *puṣpa*, fol. 9a3, steht am oberen Rand die Glosse *aparajanmani* [*phalanti* ...], wobei der von mir eingeklammerte Text nicht sicher zu entziffern ist. Vgl. die Erklärung aus der Tīkā: *tad evaṃ tryadhvapariśuddhāni puṣpāṇihaiva janmany ā[ma]prabhāvasyātmāmarthasya puṣpamātraṃ bhogamabhavadyatīṣṇarupaṇpradarśayanti pradhānaphala(sya) janmātarabhavivai* | *puṣpamātraṇi tu phalaheturvāt* (1) *phalaṇ ity uktam* | (22b2f).

3.0 (22.4) Zu **prabhīrṇiṇi*, fol. 9a5, steht am unteren Rand der Vermerk *pra[kā]ḥ* (Blattrand abgerissen), vgl. *prabhīrṇisabdah* (*prabhūti* Ms) *prakāre* | (23a2) Tīkā.

3.5+ (23.9⁺) Zu dem nur in Ms T zu lesenden *yodhāḥ*, fol. 9b5, steht am unteren Rand eine Glosse *paura iti pāthāntaram*, vgl. die Diskussion der Stelle.

4.0 (28.4) Zu *utthāna*, fol. 11b4, steht die Paraphrase *utsāhaḥ* in Klammern am unteren Rand. Vgl. die Tīkā, wo zunächst *utthāna-* durch das Synonym *udyama-* erklärt wird, während in der folgenden inhaltlichen Erläuterung von *utsāha-* gebraucht wird: *utthānam udyamas tatsampadā utsāhasaṇpadety arthaḥ* | *utsāhavanto 'pi kecid arthaṇ na prāpṇvanty ata uktam bhāgyātīśaya*gu(na-sam)*dūher (bhāgyātīśayaśuddhir Ms, BASU) iti* | *evam *daivasauṣpat (deva* Ms, BASU) *puṇṣakārāś eokāḥ* (f) (26b2f).

4.0 (28.5) Zu **vikalpa* im Kompositum *anekaviḍyākalāvikalpādhigamavimalataramanir*, fol. 11b5, steht die Glosse *bhedāḥ* am unteren Rand, in exakter Parallele zu *anekā vidyā ānvi*ḥkṣitrayi-vārtitādāṇḍantayāḥ* ("kse" Ms, **vārtā* BASU) | *anekāḥ kalāḥ karma(dyū)* | *taśayanopacārikādyayas tāśaṇi vi(kā)lpā bhedāś cauḥṣasṭyādayāḥ* | *teśāṃ adhigam(an)o jñānaṇi tena vimalataraḥ matir yasya sa tatāḥ* | (26b4f), der Erklärung aus der Tīkā.

Plate 31

“Appendix 4: Statistical figures regarding the relations between the various witnesses;

Pt. 1: Relations between the witnesses (ĀJM 7.4+ to ĀJM 15)” (Hanisch 2005/1: 175)

Anhang 4

Teil 1: Statistiken zu den Beziehungen zwischen den Textzeugen (ĀJM 7.4+ bis 15)

Die Ziffern zu den einzelnen Legenden beziehen sich auf die Numerierung der Fälle in eckigen Klammern im philologischen Kommentar (Band 2). Aufgeführt werden nur eindeutige Fälle. Die Fälle, in denen sich eine Varianz nur dadurch ergibt, daß ein Zeuge entweder vor oder nach einer Korrektur in der Handschrift nicht mit einem anderen Zeugen übereinstimmt, werden nicht berücksichtigt. Bei Punkt 1.3 und 1.4 bedeutet ein hochgestellter Asterisk nach einer Ziffer, daß Ms T (1.3) bzw. Ms N (1.4) eine Sonderlesung bieten. In den Fällen, in denen zwar kein Sanskrit-Zeuge mit T bzw. N übereinstimmt, aber ĀJMT klar für T bzw. N spricht, wird der Wortlaut von T bzw. N nicht als Sonderlesung bewertet. Der Text von ĀJM 8.13+ bis 8.17c wird in den Statistiken nicht berücksichtigt, da Ms T hierzu fehlt. In den Punkten 2.3 und 2.4 sowie den zugehörigen Unterpunkten bedeutet ein hochgestelltes Fragezeichen, daß die Unterstützung von N oder T durch den betreffenden weiteren alten Zeugen nicht ganz sicher ist. Die hochgestellten Ziffern ¹, ² und ³ bedeuten, daß (1) nicht nur ĀJMT, sondern auch Dhar., (2) nicht nur ĀJMT, sondern auch Pañj. und (3) nicht nur ĀJMT, sondern auch Dhar. und Pañj. zur Unterstützung beitragen.

1. Die rezenten Mss ABPRU

1.1 Gemeinsame Verderbnisse der rezenten Mss (28 Fälle)

ĀJM 7:	57, 83
ĀJM 8:	52, 60
ĀJM 9:	54, 189, 215, 249
ĀJM 10:	7, 18, 27
ĀJM 11:	15, 21, 50
ĀJM 13:	10, 48, 103, 105
ĀJM 14:	7, 13, 49, 54, 84 (<i>sannupa</i> *), 126, 136 ¹ , 139
ĀJM 15:	12, 18

1.2 Gemeinsame Lesungen der rezenten Mss gegen die alten Mss NT (152 Fälle)

ĀJM 7:	32, 33, 37, 39, 42, 44, 49, 51, 59, 67, 70, 73, 87, 88, 96, 98, 117, 122, 123	(19 Fälle)
ĀJM 8:	10, 12, 18, 28, 29, 36, 40, 42, 44, 46, 49, 51, 53, 55, 63, 66, 69, 76, 87, 90, 91, 95, 99, 103, 119, 142, 144, 147, 149, 150, 156, 158, 163, 172, 176	(35 Fälle)
ĀJM 9:	3, 29, 35, 52, 62, 65, 114, 115, 126, 132, 142, 144, 150, 155, 160, 161, 183, 221, 225	(19 Fälle)
ĀJM 10:	10, 24, 30, 35, 39, 43, 71, 75, 96, 97, 111, 112, 113, 120	(14 Fälle)
ĀJM 11:	6, 13, 18, 26, 33, 38, 43, 45, 53, 62, 65	(11 Fälle)
ĀJM 12:	9, 18, 23, 25, 31, 40, 51, 52, 57, 64, 65, 68, 69	(13 Fälle)
ĀJM 13:	3, 8, 25, 27, 31, 35, 44, 45, 46, 51, 58, 65, 69	(13 Fälle)
ĀJM 14:	1, 4, 9, 17, 19, 25, 30, 38, 41, 43, 49, 57, 58, 64, 68, 88, 93, 101, 118 (<i>*pyatani</i>), 122, 124, 127, 129	(23 Fälle)
ĀJM 15:	6, 7, 26, 30, 33	(5 Fälle)

1.3 Gemeinsame Lesungen der rezenten Mss mit N gegen T (196 Fälle)

ĀJM 7:	31, 41*, 45*, 48*, 54*, 56*, 66, 80*, 82, 94, 95*, 97*, 99*, 101*, 105*, 107*, 109*, 119	(18 Fälle)
ĀJM 8:	6*, 8*, 9*, 15*, 22*, 38*, 39*, 71*, 92*, 93*, 96*, 101*, 107*, 114*, 118, 124*, 130*, 136*, 137, 141*, 155*, 159, 162*, 165, 166, 171*, 174*, 175*, 178*, 180*, 181*, 183*	(32 Fälle)
ĀJM 9:	11*, 13*, 15*, 18*, 22*, 23, 24*, 32, 33*, 36*, 37*, 43*, 46*, 58*, 69*, 70*, 93*, 98*, 100*, 101*, 103*, 105, 110*, 116*, 111*, (123*), 125*, 128*, 129*, 130*, 134*, 136*, 137*, 138*, 139*, 140, 145*, 147*, 148, 153*, 154, 157*, 158*, 170*, 171*, 174*, 180*, 182*, 187*, 188*, 193, 198*, 201*, 209, 211*, 213*, 226*, 227*, 228*, 232, 235*, 237, 239*, 248*, 251*, 253*, 256*, 258, 259*, 260*	(70 Fälle)

* Rezenten Mss gegen N *ante corr.*, T, aber mit N *post corr. marg.*

Plate 32

“Appendix 4: Statistical figures regarding the relations between the various witnesses;

Pt. 1: Relations between the witnesses (ĀJM 7.4+ to ĀJM 15)” (Hanisch 2005/1: 176)

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Anhang 4

ĀJM 10:	1°, 5°, 6°, 22°, 29°, 32°, 48°, 59°, 62°, 63°, 64°, 90°, 91°, 97° (*h*), 106°	(15 Fälle)
ĀJM 11:	14°, 28°	(2 Fälle)
ĀJM 12:	2°, 6°, 8°, 12°, 19°, 24°, 36°, 38°, 57°	(9 Fälle)
ĀJM 13:	12°, 15°, 19°, 20°, 28°, 30°, 42°, 43°, 63°, 67°, 80°, 81°, 83°, 84°, 86°, 89°, 90°, 95°, 101°, 104°, 107°, 108°, 114°	(23 Fälle)
ĀJM 14:	2°, 6°, 12°, 26°, 29°, 42°, 45°, 47°, 56°, 79°, 82°, 96°, 98°, 99°, 107°, 113°, 115°, 119°, 138°, 142°	(20 Fälle)
ĀJM 15:	11°, 14°, 17°, 20°, 27°, 32°, 45°	(7 Fälle)

1.4 Gemeinsame Lesungen der rezenten Mss mit T gegen N (146 Fälle)

ĀJM 7:	34°, 68°, 78°, 90°, 92°, 100°, 102°, 104°, 114°	(9 Fälle)
ĀJM 8:	1°, 11°, 19°, 30°, 82°, 84°, 86°, 106°, 117°, 123°, 132°, 145°, 161°, 173°	(14 Fälle)
ĀJM 9:	2°, 4°, 9°, 14°, 16°, 17°, 19°, 21°, 26°, 40°, 47°, 49°, 55°, 56°, 59°, 75°, 86°, 87°, 90°, 113°, 133°, 141°, 143°, 152°, 205°, 207°, 220°, 233°, 236°, 244°, 250°, 254°	(32 Fälle)
ĀJM 10:	9°, 16°, 20°, 26°, 33°, 42°, 45°, 46°, 50°, 52°, 57°, 65°, 68°, 69°, 74°, 76°, 83°, 94°, 110°, 118°	(20 Fälle)
ĀJM 11:	8°, 17°, 20°, 34°, 36°, 39°, 41°, 50°, 54°, 55°, 58°, 60°, 64°	(13 Fälle)
ĀJM 12:	7°, 11°, 34°, 35°, 37°, 44°, 54°, 59°, 62°	(9 Fälle)
ĀJM 13:	4°, 5°, 9°, 14°, 17°, 18°, 33°, 38°, 41°, 47°, 55°, 56°, 61°, 64°, 70°, 78°, 91°, 110°, 113°, 118°	(20 Fälle)
ĀJM 14:	10°, 11°, 16°, 21°, 22°, 31°, 33° (mahā°), 35°, 36°, 48°, 55°, 66°, 67°, 73°, 85°, 103°, 104°, 109°, 110°, 125°, 137°, 141°	(22 Fälle)
ĀJM 15:	4°, 21°, 22°, 24°, 35°, 41°, 42°	(7 Fälle)

2. Die alten Mss NT

2.1 Sonderlesungen von N (123 Fälle)

ĀJM 7:	34, 39, 68, 79, 90, 100, 102, 106, 113, 114	(10 Fälle)
ĀJM 8:	1, 19, 45, 82, 84, 86, 117, 123, 132, 145, 161	(11 Fälle)
ĀJM 9:	2, 4, 9, 14, 16, 17, 21, 26, 40, 41 (apy), 47, 55, 56, 75, 87, 90, 113, 120, 133, 141, 143, 151, 152, 205, 207, 233, 236, 242, 244	(29 Fälle)
ĀJM 10:	16, 20, 50, 52, 57, 65, 68, 69, 74, 83, 94, 110, 118	(13 Fälle)
ĀJM 11:	17, 20, 24, 34, 39, 54, 55, 58, 60, 64	(10 Fälle)
ĀJM 12:	7, 11, 33, 34, 35, 37, 44, 62	(8 Fälle)
ĀJM 13:	4, 6, 9, 14, 17, 18, 33, 38, 41, 55, 56, 58, 61, 64, 70, 110, 118	(17 Fälle)
ĀJM 14:	11, 14, 16, 21, 31, 33 (mahā° om.), 35, 36, 55, 66, 67, 73, 85, 109, 110, 125, 137, 141	(18 Fälle)
ĀJM 15:	4, 22 (*racāri°), 24, 35, 38, 41, 42	(7 Fälle)

2.2 Sonderlesungen von T (184 Fälle)

ĀJM 7:	39, 41, 45, 54, 56, 80, 95, 97, 99, 101, 105, 106, 107, 109, 113	(15 Fälle)
ĀJM 8:	6, 8, 9, 15, 22, 38, 39, 45, 71, 72, 92, 93, 96, 101, 107, 114, 124, 130, 136, 138, 141, 155, 162, 171, 174, 175, 178, 180, 181, 183	(30 Fälle)
ĀJM 9:	1, 11, 13, 15, 18, 22, 24, 33, 36, 37, 43, 46, 58, 69, 70, 93, 98, 100, 101, 103, 110, 111, 116, 125, 128, 129, 130, 134, 136, 137, 138, 139, 145, 147, 151, 153, 157, 158, 170, 171, 174, 180, 182, 187, 188, 198, 201, 204, 211, 213, 226, 227, 228, 235, 239, 242, 248, 251, 253, 256, 259, 260	(62 Fälle)
ĀJM 10:	1, 5, 6, 22, 29, 32, 59, 62, 64, 90, 97 (*di°), 106	(12 Fälle)
ĀJM 11:	14, 28	(2 Fälle)
ĀJM 12:	2, 6, 8, 12, 19, 36, 38, 57	(8 Fälle)
ĀJM 13:	12, 15, 19, 20, 23, 28, 30, 42, 43, 46, 50, 58, 63, 67, 80, 81, 83, 84, 86, 89, 95, 101, 104, 107, 108, 114	(26 Fälle)
ĀJM 14:	2, 6, 12, 14, 26, 29, 42, 45, 47, 56 (ir° om.), 79, 82, 96, 98, 99, 107, 113, 115, 119, 127, 138, 142	(22 Fälle)
ĀJM 15:	11, 14, 17, 27, 32, 38, 45	(7 Fälle)

Plate 33

“Appendix 4: Statistical figures regarding the relations between the various witnesses;

Pt. 1: Relations between the witnesses (ĀJM 7.4+ to ĀJM 15)” (Hanisch 2005/1: 177)

Statistiken zu den Beziehungen zwischen den Textzeugen

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2.3 N gegen T (405 Fälle)

ĀJM 7:	31, 34, 36, 39, 41, 45, 48, 54, 55, 56, 60, 66, 68, 78, 79, 80, 82, 90, 92, 94, 95, 97, 99, 100, 101, 102, 104, 105, 107, 109, 113, 114, 119, 125 (34 Fälle)
ĀJM 8:	1, 6, 8, 9, 11, 15, 19, 22, 26, 27, 30, 37, 38, 39, 45, 71, 72, 82, 84, 86, 88, 92, 93, 96, 101, 107, 110, 114, 117, 118, 123, 124, 130, 132, 134, 136, 137, 138, 139, 141, 145, 155, 159, 161, 162, 162, 165, 166, 171, 173, 174, 175, 178, 180, 181, 183 (56 Fälle)
ĀJM 9:	1, 2, 4, 9, 11, 13, 14, 15, 16, 17, 18, 19, 21, 22, 23, 24, 26, 30, 31, 33, 36, 37, 39, 40, 41, 43, 44, 46, 47, 55, 56, 58, 59, 69, 70, 75, 82, 83, 85, 86, 87, 90, 93, 94, 95, 98, 99, 100, 101, 103, 104, 105, 110, 111, 113, 116, 120, 125, 128, 133, 134, 136, 137, 138, 139, 140, 141, 143, 145, 147, 148, 151, 152, 153, 154, 157, 158, 164, 170, 171, 172, 174, 177, 180, 182, 183, 187, 188, 193, 197, 198, 201, 204, 205, 207, 209, 211, 213, 220, 223, 226, 227, 228, 231, 232, 233, 235, 236, 237, 239, 242, 244, 248, 250, 251, 252, 253, 254, 255, 256, 258, 259, 260 (123 Fälle)
ĀJM 10:	1, 5, 6, 9, 16, 19, 20, 22, 26, 28, 29, 30, 31, 32, 33, 41, 42, 44, 45, 46, 48, 50, 52, 57, 59, 62, 63, 64, 65, 68, 69, 74, 76, 83, 90, 91, 93, 94, 97, 106, 110, 118 (42 Fälle)
ĀJM 11:	8, 14, 17, 20, 24, 28, 34, 36, 39, 41, 50, 54, 55, 58, 60, 64 (16 Fälle)
ĀJM 12:	2, 6, 7, 8, 11, 12, 19, 24, 29, 33, 34, 35, 36, 37, 38, 44, 54, 57, 59, 62 (20 Fälle)
ĀJM 13:	4, 5, 6, 9, 12, 14, 15, 17, 18, 19, 20, 23, 28, 30, 33, 38, 41, 42, 43, 46, 47, 49, 50, 55, 56, 57, 58, 61, 63, 64, 67, 70, 78, 80, 81, 83, 84, 86, 89, 90, 91, 95, 96, 101, 104, 107, 108, 110, 113, 114, 118 (51 Fälle)
ĀJM 14:	2, 6, 10, 11, 12, 14, 16, 21, 25, 26, 29, 31, 33, 35, 36, 42, 45, 47, 48, 55, 56, 66, 67, 70, 73, 79, 82, 85, 96, 97, 98, 103, 104, 107, 109, 110, 113, 115, 119, 123, 125, 127, 137, 138, 141, 142 (46 Fälle)
ĀJM 15:	4, 11, 13, 14, 17, 20, 21, 22, 24, 27, 32, 35, 36, 38, 41, 42, 45 (17 Fälle)

2.4 Davon N gegen T und weitere alte Zeugen (99 Fälle)

2.4.1 N gegen T und zentralasiatische Fragmente (7 Fälle [+ 6 Fälle aus Punkt 2.4.5])

ĀJM 8:	26, 27, 123 (jeweils gg. T. Schö ₂₀)
ĀJM 9:	31, 47 (jeweils gg. T. Schö ₂₀)
ĀJM 10:	91, 110 (jeweils gg. T. Toy.)

2.4.2 N gegen T und Tika (27 Fälle [+ 19 Fälle aus Punkt 2.4.5])

ĀJM 7:	31, 82, 100, 104, 119
ĀJM 8:	19, 118, 165 ⁷
ĀJM 9:	23, 59, 86, 94 ⁷ , 99, 140 ⁷ , 148, 209, 258
ĀJM 10:	20 ⁷ , 42, 48, 68, 54
ĀJM 13:	6, 17, 90 ⁷
ĀJM 14:	11 ⁷ , 25

2.4.3 N gegen T und ĀJMT (39 Fälle [+ 23 Fälle aus Punkt 2.4.5])

ĀJM 7:	79, 94, 101 ⁷
ĀJM 8:	137, 139, 159, 161, 166
ĀJM 9:	9 ⁷ , 26, 75, 83 ⁷ , 105, 131, 133 ⁷ , 141 ⁷ , 154, 172, 202, 232, 237
ĀJM 11:	41
ĀJM 12:	7, 11, 24, 34, 35, 44
ĀJM 13:	38, 70, 119
ĀJM 14:	36, 123, 137, 141, 143
ĀJM 15:	35, 36, 41

2.4.4 N gegen T und Dhar. (1 Fall [+ 8 Fälle aus 2.4.3 und 2.4.5])

ĀJM 8:	88
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2.4.5 N gegen T und mehr als einen weiteren alten Zeugen (25 Fälle)

ĀJM 8:	1 (gg. T. Tika ⁷ , Dhar.), 84, 132 (jeweils gg. T. Tika, ĀJMT), 106 (gg. T. Tika, Dhar.), 117 (gg. T. ĀJMT, Dhar.)
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Plate 34

“Appendix 4: Statistical figures regarding the relations between the various witnesses;
Pt. 1: Relations between the witnesses (ĀJM 7.4+ to ĀJM 15)” (Hanisch 2005/1: 178)

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Anhang 4

ĀJM 9:	2, 14 (jeweils gg. T, Tīkā, ĀJMT), 40, 41, 56 (jeweils gg. T, Schö ₉₉ , ĀJMT), 42 (gg. T, Schö ₉₉ , Tīkā, ĀJMT), 149 (gg. T, Tīkā, ĀJMT), 87, 244 (jeweils gg. T, Tīkā, ĀJMT, Dhar.)
ĀJM 10:	94 (gg. T, Toy., ĀJMT), 118 (gg. T, Tīkā, ĀJMT)
ĀJM 11:	20, 60, 64 (jeweils gg. T, Tīkā, ĀJMT)
ĀJM 13:	18, 110 (jeweils gg. T, Tīkā, ĀJMT)
ĀJM 14:	21 (gg. T, Mur _C , ĀJMT), 35, 125 (jeweils gg. T, Tīkā, ĀJMT)
ĀJM 15:	22 (gg. T, Tīkā, ĀJMT)

2.5 Davon T gegen N und weitere alte Zeugen (173 Fälle)**2.5.1 T gegen N und zentralasiatische Fragmente (3 Fälle [+ 4 Fälle aus Punkt 2.5.5])**

ĀJM 8:	37 (gg. N, Schö ₉₉)
ĀJM 9:	33 (gg. N, Schö ₉₉), 111 (gg. N, Schö ₉₉)

2.5.2 T gegen N und Tīkā (26 Fälle [+ 28 Fälle aus Punkt 2.5.5])

ĀJM 7:	56, 97
ĀJM 8:	110 ¹ , 155, 166
ĀJM 9:	24, 70, 95, 103, 134, 164, 203, 213
ĀJM 10:	30, 45, 106
ĀJM 11:	28
ĀJM 13:	91, 95 ¹ , 107, 114, 82 ¹ , 127
ĀJM 15:	17, 21, 32

2.5.3 T gegen N und ĀJMT (111 Fälle [+ 29 Fälle aus Punkt 2.5.5])

ĀJM 7:	41, 55, 60, 78, 104 ¹ , 113 ¹
ĀJM 8:	9, 11, 26 ¹ , 30, 72 ¹ , 88 ¹ , 93, 130, 138, 165 ¹ , 171, 173, 178, 181 ¹ , 183, 184
ĀJM 9:	1, 13, 18, 39, 43, 59, 86 ¹ , 93, 110, 116 ¹ , (123), 128, 129 ¹ , 130, 136, 137 ¹ , 140 ¹ , 145, 148 ¹ , 158, 171, 174, 180 ¹ , 188 ¹ , 193, 198, 220, 226, 235 ¹ , 239, 248, 250, 253, 254, 262
ĀJM 10:	5, 6, 9, 16 ¹ , 26, 28, 29, 33, 42, 44, 65 ¹ , 69 ¹ , 116, 119
ĀJM 11:	50
ĀJM 12:	2, 6, 8, 12, 29, 38, 54, 57, 59
ĀJM 13:	5, 12, 15, 19, 20, 30, 43, 47, 78, 80, 81, 84, 86, 113
ĀJM 14:	2, 12, 22, 25, 34, 42, 45, 47, 48, 79, 103, 113, 115, 119

2.5.4 T gegen N und Dhar. (1 Fall [+ 16 Fälle aus 2.5.3 und 2.5.5])

ĀJM 10:	76 ¹
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2.5.5 T gegen N und mehr als einen weiteren alten Zeugen (32 Fälle)

ĀJM 8:	6 (gg. N, Tīkā, ĀJMT), 27 (gg. N, Tīkā, Dhar.), 71, 101, 114 (jeweils gg. N, Tīkā, ĀJMT), 107 (gg. N, Tīkā, ĀJMT, Dhar.)
ĀJM 9:	19, 125, 139, 182, 204, 211 (jeweils gg. N, Tīkā, ĀJMT), 58 (gg. N, Schö ₉₉ , Tīkā, ĀJMT), 183 (gg. N, Tīkā, ĀJMT, Dhar.)
ĀJM 10:	41, 46 (jeweils gg. N, Tīkā, ĀJMT), 90, 93 (gg. N, Toy., ĀJMT), 97 (gg. N, Toy., Tīkā)
ĀJM 11:	8, 14, 36 (jeweils gg. N, Tīkā, ĀJMT), 41 (gg. N, Tīkā, Dhar.), 55 (gg. N, Tīkā, ĀJMT)
ĀJM 13:	28 (gg. N, ĀJMT, Dhar.), 108 (gg. N, Tīkā, ĀJMT, Dhar.)
ĀJM 14:	6, 96 (jeweils gg. N, Tīkā, ĀJMT), 10 (gg. N, ĀJMT, Dhar.), 26 (gg. N, Tīkā, ĀJMT, Dhar.), 97 (gg. N, Tīkā, ĀJMT)
ĀJM 15:	14 (gg. N, Tīkā, ĀJMT)

Plate 35

“Appendix 4: Statistical figures regarding the relations between the various witnesses;

Pt. 1: Relations between the witnesses (ĀJM 7.4+ to ĀJM 15)” (Hanisch 2005/1: 179)

3. Die Beziehungen zwischen den zentralasiat. Fragmenten und den anderen alten Zeugen¹

Sch₂₀ mit T : N, ĀJMT, Dhar. (8.6+ [26])
 Sch₂₀ mit T : N, Tīkā, Dhar. (8.6+ [27])
 Sch₂₀ mit N : T (8.10+ [37])
 Sch₂₀ mit ĀJMT : NT (8.40d [122])
 Sch₂₀ mit T : N (8.40d [123])
 Sch₃₀ mit T : N (9.9+ [31])
 Sch₃₀ mit N : T (9.11a [33])
 Sch₃₀ mit T, ĀJMT : N (9.11+ [40])
 Sch₃₀ mit T, ĀJMT : N (9.11+ [41])
 Sch₃₀ mit T, ĀJMT, Tīkā : N (9.11+ [42])
 Sch₃₀ mit T : N (9.14c [47])
 Sch₃₀ (Sonderlesung) : NT, Tīkā, ĀJMT* (9.15+ [48])
 Sch₃₀ mit T, ĀJMT : N (9.16+ [56])
 Sch₃₀ (Sonderlesung) : NT (9.17a [57])
 Sch₃₀ mit N Tīkā, ĀJMT : T (9.17c [58])
 Sch₃₀ mit ĀJMT, Dhar. : NT, Pañj. (9.18c [69])
 Sch₃₀ mit N : T (9.43+ [111])
 Toy, mit N, ĀJMT : T (10.31+ [90])
 Toy, mit T : N (10.31+ [91])
 Toy, mit N, ĀJMT : T (10.31+ [93])
 Toy, mit T, ĀJMT : N (10.31+ [94])
 Toy, (Sonderlesung) : NT, Tīkā (10.32a [95])
 Toy, (korrupte Sonderlesung) : NT, Tīkā, ĀJMT (10.33d [[102]])
 Toy, (Sonderlesung) : N, Tīkā, ĀJMT (T nicht erhalten) (10.34d [103])
 Toy, (korrupte Sonderlesung) : NT, Tīkā (10.35a [[104]])
 Toy, (Sonderlesung) : NT, Tīkā (10.35b [107])
 Toy, (Sonderlesung) : N, Tīkā, ĀJMT (T nicht erhalten) (10.35c [108])
 Mur_C mit T, ĀJMT : N (14.2+ [21])
 Mur_C (Sonderlesung? mit ĀJMT?) : NT (14.2+ [23])
 Mur_C (korrupte Sonderlesung) : NT, Tīkā, ĀJMT (14.2+ [24])
 Mur_C (korrupte [?] Sonderlesung) : NT, ĀJMT (14.9+ [31])

4. Sonderlesungen der Tīkā (31 Fälle)

ĀJM 7: 115, 64, 71, 86, 103, 108, 115
 ĀJM 8: 34, 83, 85, 182
 ĀJM 9: 15, 28, 71, 159², 161, 181
 ĀJM 10: 11, 21, 67, 79
 ĀJM 11: 23, 29, 34, 40
 ĀJM 13: 39, 93, 98 (gestützt von ĀJMT)
 ĀJM 14: 44, 84
 ĀJM 15: 1

¹ Die auf die Stellenangaben folgenden Ziffern beziehen sich auf die jeweilige Nummer der Anmerkung im philologischen Kommentar (Band 2).

Plate 36

“Appendix 4: Statistical figures regarding the relations between the various witnesses;

Pt. 2: Relations between T and the other old witnesses (ĀJM 1-7.4+)²
(Hanisch 2005/1: 180)

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Anhang 4

**Teil 2: Statistiken zu den Beziehungen zwischen T
und den anderen Textzeugen (ĀJM 1 bis 7.4+)**

1. T gegen andere alte Zeugen (124 Fälle [+ 41 Fälle aus 2])¹

1.1 T gegen zentralasiatische Fragmente (4 Fälle [+ 23 Fälle aus 1.5 und 2])

ĀJM 2: 104 (gg. Mur₁)
ĀJM 4: 68, 69 (jeweils gg. Sch₁)
ĀJM 5: 48 (gg. Sch₁)

1.2 T gegen Ṭikā (46 Fälle [+ 62 Fälle aus 1.5 und 2])

ĀJM 1: 51*
ĀJM 2: 4, 45*, 49*, 50*, 57*, 80, 81*, 82, 115, 124, 125, 131*, 136
ĀJM 3: 15, 21, 26, 30, 33*, 51*, 53
ĀJM 4: 3*, 6, 17, 40*, 15
ĀJM 5: 21, 29, 34, 36, 41*, 53*
ĀJM 6: 10, 25*, 26*, 27, 33, 36, 38, 41*, 67, 75*, 106, 108
ĀJM 7: 17, 24

1.3 T gegen ĀJMT (23 Fälle [+ 56 Fälle aus 1.5 und 2])

ĀJM 1: 21
ĀJM 2: 20*, 22*, 26, 48*, 83*
ĀJM 3: 12*, 14*, 24*, 27, 65
ĀJM 4: 15*, 22, 24*, 37*
ĀJM 6: 2, 47*, 57*, 59*, 91, 103, 115
ĀJM 7: 27*

1.4 T gegen Dhar. (1 Fall [+ 12 Fälle aus 1.5 und 2])

ĀJM 2: 119*

1.5 T gegen mehr als einen alten Zeugen (50 Fälle [+ 6 Fälle aus 2])

ĀJM 1: 1*, 47* (jeweils gg. Ṭikā, gg. ĀJMT), 3*, 13*, 35* (jeweils gg. Ṭikā, ĀJMT, Dhar.), 10* (gg. Ṭikā, ĀJMT), 14* (gg. Ṭikā, ĀJMT, Dhar.). 28 (gg. ĀJMT, Dhar.), 32* (gg. Ṭikā, ĀJMT, Dhar.)
ĀJM 2: 11 (gg. ĀJMT, gg. Dhar.), 16 (gg. Sch₁, Ṭikā, ĀJMT), 32* (gg. Sch₁, ĀJMT), 44 (gg. Sch₁, Ṭikā), 67* (gg. ĀJMT, Dhar.), 69* (gg. Ṭikā, ĀJMT, Dhar.), 85 (gg. Mur₁, gg. Ṭikā, ĀJMT), 93 (gg. Ṭikā, ĀJMT), 98, 99 (jeweils gg. Mur₁, Ṭikā), 101 (gg. Mur₁, Ṭikā, ĀJMT)
ĀJM 3: 7 (gg. Ṭikā, ĀJMT), 8 (gg. Ṭikā, ĀJMT, Puñj.), 10* (gg. Ṭikā, ĀJMT, Dhar.), 22 (gg. ĀJMT, Dhar.), 35 (gg. SĪT VIII 1867, Ṭikā)
ĀJM 4: 57*, 74* (jeweils gg. Sch₁, Ṭikā), 67, 77*, (jeweils gg. Sch₁, ĀJMT)
ĀJM 5: 10 (gg. Ṭikā, ĀJMT, Dhar.), 12, 27*, 33, 35*, 69* (jeweils gg. Ṭikā, ĀJMT), 32* (gg. Ṭikā, ĀJMT, Dhar.), 47* (gg. Sch₁, ĀJMT), 50* (gg. Sch₁, ĀJMT)
ĀJM 6: 7* (gg. Ṭikā, ĀJMT), 12, 112 (jeweils gg. ĀJMT, Dhar.), 20, 21*, 24*, 49*, 50*, 73 (jeweils gg. Ṭikā, ĀJMT), 93 (gg. Ṭikā, ĀJMT)
ĀJM 7: 5* (gg. Ṭikā, gg. ĀJMT), 20* (gg. ĀJMT, Dhar.)

2. T mit weiteren alten Zeugen gegen andere alte Zeugen

2.1 T mit zentralasiatischen Fragmenten (2 Fälle [+ 1 Fall aus 2.5])

ĀJM 2: 39 (mit Sch₁, gg. Ṭikā)
ĀJM 4: 65 (mit Sch₁, gg. Ṭikā)

Ein hochgestellter Asterisk nach einer Ziffer bedeutet, daß T eine Sonderlesung bietet, also auch gegen die rezenten Mss steht.

Plate 37

“Appendix 4: Statistical figures regarding the relations between the various witnesses;

Pt. 2: Relations between T and the other old witnesses (ĀJM 1-7.4+)”
(Hanisch 2005/1: 181)

Statistiken zu den Beziehungen zwischen den Textzeugen

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2.2 T mit Ṭikā (8 Fälle [+ 2 Fälle aus 2.5])

ĀJM 1: 8 (gg. ĀJMT)
 ĀJM 2: 84' (gg. Mur_A, ĀJMT), 100 (gg. Mur_B, ĀJMT^o), 103 (gg. Mur_A)
 ĀJM 4: 32, 53 (jeweils gg. ĀJMT)
 ĀJM 6: 9, 54 (jeweils gg. ĀJMT)

2.3 T mit ĀJMT (21 Fälle [+ 5 Fälle aus 2.5])

ĀJM 1: 17, 44', 49 (jeweils gg. Ṭikā)
 ĀJM 2: 42 (gg. Schö_{1a}, Ṭikā'), 87, 92 (jeweils gg. Mur_A)
 ĀJM 3: 5, 9, 55 (jeweils gg. Ṭikā)
 ĀJM 4: 8, 11, 13, 19, 35', 41, 62 (jeweils gg. Ṭikā)
 ĀJM 5: 16 (gg. Ṭikā), 51 (gg. Schö_{2a}), 55 (gg. Schö₄, Ṭikā)
 ĀJM 6: 42, 95 (jeweils gg. Ṭikā)

2.4 T mit Dhar. (4 Fälle [+ 3 Fälle aus 2.5])

ĀJM 1: 12' (gg. Ṭikā', ĀJMT), 16 (gg. Ṭikā, gg. ĀJMT)
 ĀJM 2: 1 (gg. ĀJMT)
 ĀJM 4: 14 (gg. ĀJMT)

2.5 T mit mehr als einem anderen alten Zeugen (6 Fälle)

ĀJM 2: 70 (mit ĀJMT^o, Dhar.^o gg. Ṭikā), 134 (mit ĀJMT, Dhar. gg. Ṭikā)
 ĀJM 3: 41 (mit Ṭikā', ĀJMT gg. SHT VIII 1867)
 ĀJM 4: 47 (mit ĀJMT, Pañj. gg. Schö₁), 56 (mit Schö₁, Ṭikā gg. ĀJMT)
 ĀJM 6: 60 (mit ĀJMT, Dhar. gg. Muṭ₆)

3. Die Beziehungen zwischen den zentralasiat. Fragmenten und den anderen alten Zeugen

Schö_{1a} mit Ṭikā, ĀJMT : T (2.4+ [16])
 Schö_{2a} mit ĀJMT : T (2.9+ [32])
 Schö_{3a} mit T : Ṭikā (2.9+ [39])
 Schö₅ mit Ṭikā' : T, ĀJMT (2.9+ [42])
 Schö_{9a} mit Ṭikā : T (2.9+ [44])
 Mur_A mit ĀJMT : T, Ṭikā' (2.27+ [84])
 Mur_A : T : Ṭikā, ĀJMT (2.28+ [85])
 Mur_A : T, ĀJMT (2.28+ [87])
 Mur_B : T, ĀJMT (2.28+ [92])
 Mur_B mit Ṭikā : T (2.31+ [98])
 Mur_A mit Ṭikā : T (2.31+ [99])
 Mur_A mit ĀJMT^o : T, Ṭikā (2.31+ [100])
 Mur_A mit Ṭikā, Ṭikā, ĀJMT : T (2.31+ [101])
 Mur_A : T, Ṭikā (2.31+ [103])
 Mur_A : T (2.31+ [104])
 SHT VIII 1867 mit Ṭikā : T (3.13+ [35])
 SHT VIII 1867 : T, Ṭikā', ĀJMT (3.15+ [41])
 Schö₁ : T, ĀJMT, Pañj. (4.7d [47])
 Schö₁ mit T, Ṭikā : ĀJMT (4.11c [56])
 Schö₁ mit Ṭikā : T (4.11c [57])
 Schö₁ mit T : Ṭikā (4.16a [65])
 Schö₁ mit ĀJMT : T (4.16+ [67])
 Schö₁ : T (4.17a [68])
 Schö₁ : T (4.17a [69])
 Schö₁ mit Ṭikā : T (4.19d [74])
 Schö₁ mit ĀJMT : T (4.19+ [77])

Plate 38

“Appendix 4: Statistical figures regarding the relations between the various witnesses;

Pt. 2: Relations between T and the other old witnesses (ĀJM 1-7.4+)”
(Hanisch 2005/1: 182)

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Anhang 4

Schø₁ : T, Tīkā (5.11d [48])
Schø₁ mit ĀJMT : T (5.10+ [47])
Schø₁ mit ĀJMT² : T (5.13a [50])
Schø₁ : T, ĀJMT (5.13b [51])
Schø₁ mit Tīkā : T, ĀJMT (5.15d [55])
Mur₁ : T, ĀJMT, Dhar. (6.21+ [60])

Plate 39

“Appendix 5: The extent of the text in the Tibetan translation” (Hanisch
2005/1: 183)

Anhang 5

Überlieferungsumfang der tibetischen Übersetzung von ĀJM 1–15

1. Sanskrit-Textstücke ohne Entsprechung in ĀJMT

1.1 Von alten Sanskrit-Zeugen überlieferte Textstücke ohne Entsprechung in ĀJMT

ĀJM-Stelle ¹	Text
1.4+ (3.2)	<i>sarvabhūtaṁmahatāḥ</i> TRU, TĪkā, KERN, <i>byun po kun bdag bzin du gyur pas</i> Dhar. (vgl. <i>sens can thams cad bdag gir gyur pa yin pas</i> ĀJMT in 1.38+)
2.8+ (12.5)	<i>vividha</i> * TR, KERN
3.23+ (27.5)	<i>parā</i> TRU, KERN
4.3+ (28.20)	<i>jñānāgni</i> * TORU, KERN, <i>ye šes kya nus (...) nes par bsregs pa</i> Dhar. in der Erklärung
4.9+ (31.2)	(?) <i>vinaya</i> * Schö, TORU, TĪkā, KERN
5.0 (34.1)	<i>saṁdādhyaśayā vā</i> TORU, KERN (vgl. <i>*am l 'byor pa la chags pa'i phyir</i> ĀJMT in 5.33+)
6.33+ (48.23)	<i>*āvaśānam</i> TOR, KERN : <i>*āvaśānam</i> U, TĪkā
7.15+ (54.15)	<i>sādhu</i> NTRU, KERN
7.39+ (59.3)	<i>sai</i> * NTR, KERN
7.39+ (59.4)	<i>lobha</i> *** <i>kathāyāṇ</i> NTR, KERN
9.11+ (77.24)	<i>saṁudirpa</i> *** <i>saṁpranibhā</i> NRT, KERN, Dhar. ²
9.26+, 9.26* (81.12-16)	<i>api ca l śībayas tvayaivaṁ vācyā madvacanena l naivāññam etad yāśase dadāmi na bhūmi icchaṁ chibayo na lobhāt l nicair anāsevita eṣa panthā datavyam ity eva tato dadāmi</i> T, N post corr. marg.
9.27+ (81.20)	<i>madry uvāca l śruto deva viśvaṇṭara uvāca l N : madry uvāca l śruto deva l T : madry uvāca l śruto 'yaṁ deva viśvaṇṭara uvāca l R, KERN</i>
9.72+ (90.3)	<i>ity ukvā jagmatuḥ</i> NTR, KERN
9.91+ (93.15)	<i>*putra</i> * NTR, KERN
10.24+ (101.21)	<i>te</i> NTRU, KERN
12.18+ (113.23)	<i>svābhīprāyaṇ ca khalu nivedayāmi</i> NTABPRU : <i>svābhīprāyaṇ khalu nivedayamu</i> KERN e.c.s.
13.22+ (120.19)	<i>kutaḥ</i> NTRU, TĪkā, KERN
14.17+ (131.3)	<i>*parṇa</i> * TR, A post corr. : <i>*vana</i> * NU, A ante corr., KERN : <i>*varṇa</i> * B

1.2 Textstücke ohne Entsprechung in ĀJMT und in weiteren (alten) Sanskrit-Zeugen

vor 1.30 (7.13 ⁵)	<i>api ca</i> RU, KERN : om. T
3.15+ (25.15f)	<i>*hetu</i> * TU, TĪkā, KERN, <i>rgyu de la</i> Dhar. in der Erklärung : om. R
6.32+ (48.13)	<i>sa mahātmā</i> * T post corr. marg., RU, KERN, <i>mahātmā</i> O : om. T ante corr., TĪkā
6.38+ (49.18)	<i>te 'py udrāśṛgālavānarās tataś cṛyivā devaloka upapannāḥ ka-lyānamitram samasadya</i> ORU ('loke), KERN : om. T
9.2+ (75.17f)	<i>chākyaṁnis</i> NTR, KERN : om. TĪkā
10.14+ (99.9)	<i>iti</i> RU, TĪkā, KERN : om. NT
14.31+ (134.14)	<i>sthiribhavantu bhavantaḥ</i> N post corr. marg., TRU, KERN : om. N ante corr.

2. Tibetische Textstücke ohne Entsprechung in den Sanskrit-Zeugen

2.9+ (12.15)	<i>mani(ratna)</i> * (?), cf. <i>nor bu rin po che du</i> ĀJMT : <i>mani</i> * TR, TĪkā, KERN
vor 2.34 (18.3 ¹)	<i>(api ca l)</i> (?), cf. <i>gñan yan</i> ĀJMT : om. om. TR, KERN

¹ Eine hochgestellte Ziffer nach der Angabe von Seiten- und Zeilenzahl in der Textausgabe verweist in derselben auf eine Fußnote.

² Zum Wortlaut von Dhar. vgl. den philologischen Kommentar.

Plate 40

“Appendix 5: The extent of the text in the Tibetan translation” (Hanisch
2005/1: 184)

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Anhang 5

7.5+ (52.8)	<i>śīṛṇa(jīṛṇa)parṇāni</i> (?), cf. <i>lo ma lhags sīṇ riñis pa</i> ĀJMT : <i>śīṛṇaparnāni</i> NTU, R (gī*), Tūkā, KERN
·9.43+ (84.1)	<i>maṇi(ratna)</i> ² (?), cf. <i>nor bu rn po che dan</i> ĀJMT, Dhār. : <i>maṇi</i> * NTR, KERN
9.102+ (95.11)	<i>(śad)dharmā</i> * (?), cf. <i>dan pa'i chos</i> : <i>dharmā</i> * NTR, KERN
14.17+ (131.3)	<i>(aparaṇ)</i> , cf. <i>gzan</i> : om. NTRU, KERN

Plate 41

“Selective word index referring to words and terms treated in the
philological commentary;
1: Sanskrit” (Hanisch 2005/1: 185)

4. AUSGEWÄHLTES REGISTER ZUM PHILOLOGISCHEN KOMMENTAR

Die Stellenangaben beziehen sich auf die jeweilige Legende und Strophe bzw. Prosa. Beispiel: 1.16d verweist auf den vierten Pāda der 16. Strophe von ĀJM 1. Ein Pluszeichen verweist auf die der genannten Strophe folgende Prosa. Beispiel: 2.9+ verweist auf die nach der neunten Strophe der zweiten Legende folgende Prosa. Die in eckigen Klammern folgende Ziffer bezieht sich auf die Anmerkungen im philologischen Kommentar (Band 2), die für jede Legende aufs neue durchnummeriert sind. Beispiel: In der Angabe 1.16d [28] bezeichnet die Ziffer in eckigen Klammern Anm. Nr. [28] zu ĀJM 1, in diesem Falle zu ĀJM 1.16d. Eine doppelte eckige Klammer bezeichnet diejenigen Diskussionen im philologischen Kommentar, die aus bestimmten Gründen nicht im *apparatus criticus* mitgeteilt werden. In solchen Fällen sind nähere Informationen zu einem Lemma im Register nicht in der Textausgabe (Band 1), sondern nur im philologischen Kommentar (Band 2) zu finden. In den Fällen, daß es im philologischen Kommentar eine oder mehrere Belegstellensammlungen zu einem Lemma gibt, wird die Stellenangabe mit einem hochgestellten Asterisk gekennzeichnet (z.B. *abhiradhita*- 1.4+ [10]^{*} oder *bodhisattva*- 1.4+ [12]^{*}, 1.5+ [17]^{*}).

1. Sanskrit

- a) Die Anordnung der Lemmata folgt dem Devanāgarī-Alphabet.
b) Unter der Verbalwurzel sind alle finiten und infiniten Formen subsumiert mit Ausnahme des PPP und des Gerundivs. Präfigierte Verbformen finden sich unter dem ersten Präfix. Die Präfigierung vor Verbwurzeln wird analytisch dargestellt, der Sandhi wird im Bedarfsfall aufgelöst.
c) Nomina finden sich unter ihrer Stammform. Es werden auch Nominalkomposita verzeichnet; unter den ebenfalls als Lemmata angegebenen Hintergliedern findet sich dann ein entsprechender Verweis. Komposita, die zu feststehenden lexikalischen Ausdrücken geworden sind (z.B. *manoratha*-) sind von dieser Praxis ausgenommen.
d) Nach dem gleichen Prinzip werden gelegentlich genannte feststehende Wendungen (z.B. *kenārthah*) behandelt, d.h. es findet sich ein entsprechender Hinweis zu den in der Wendung vorkommenden Lemmata, unter welchen dieselbe nicht verzeichnet ist (d.h. unter *artha*-).
e) Adverbien werden als eigenständige Lemmata verzeichnet.

a	
<i>aṃśa</i> - 14.29+ [[106]]	<i>aṅghri</i> - 1.16d [28]
<i>aṃsa</i> - 14.29+ [[106]]	<i>aṅghripa</i> - 1.16d [28]
<i>akana</i> - 10.14+ [39]	<i>añjana</i> - 5.10b [46]
<i>akuśala</i> - 12.21+ [65]	<i>añjali</i> - 8.40+ [124]
<i>akṛśa</i> - 7.3d [25]	<i>atanu</i> - 1.35d [50], 7.3b [23]
<i>akrama</i> - 13.29+ [83] [*]	<i>atarkia</i> - 15.4+ [21]
<i>akliṣṭa</i> - 2.3d [5]	<i>atarkanyā</i> - 15.4+ [21]
<i>akṣama</i> - 8.58+ [163]	<i>auas</i> (Adv.) 5.33a [75] [*] , 14.18+ [73], 15.17a [39] [*]
<i>akṣara</i> - 4.9+ [53] [*]	<i>atah kim</i> 13.28+ [82]
<i>agastyā</i> (nom. prop.) 7 (Kol.) [129]	<i>atah prabhṛti</i> 10.14+ [43], 10.18a [57]
<i>agni</i> - 14.25c [97], s.a. <i>jñānāgni</i> -	<i>ati</i> * 2.15a [57], 3.7+ [22] [*] , 14.21a [79], s.a. <i>anah</i> *, <i>nāti</i> *
<i>agra</i> - 4.7d [47], 11.10+ [37]	<i>atikaruna</i> - 6.23+ [69] [*] , 9.102+ [253] [*]
<i>agrataḥ</i> (Adv.) 14.22c [93]	<i>atikrama</i> - 13.35b [97]
<i>anka</i> - 9.32a [90], 9.48+ [132]	<i>atigambhīra</i> - 4.4+ [22]
<i>Naikay</i> 11.5d [24] (IpL.)	<i>ati-vijval</i> 11.3+ [13] [*]
<i>anikṣa</i> - 7.9c [[58]]	<i>atitapta</i> - 7.15c [71]
<i>anga</i> - 9.32a [90], s.a. <i>amindyaṅgi</i> -	<i>atithijana</i> - 9.24+ [75]
<i>aṅgāra</i> - 6.31+ [91]	<i>atidūra</i> - 14.21a [79]
<i>aṅgulī</i> - 6.33+ [103] [*]	<i>ati-vpat</i> 2.26c [81]
<i>aṅgulī</i> - 6.33+ [103]	<i>ati-pra-vśams</i> 7.18+ [80]
	<i>atibhara</i> - 9.94c [244]

Plate 42

“Selective word index referring to words and terms treated in the
philological commentary;
1: Sanskrit” (Hanisch 2005/1: 186)

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Register

- atimāṅgala-* 14.0 [17]
atirabhasa- 8.26+ [95]
atirāga- 9.18c [60]
ati-vi-√stj 9.43+ [111]
atīśmaya- 7.36+ [109]
atīśmayāniya- 6.3+ [26], 7.36+ [109]
ati-vi-√smi 7.36+ [109]
atiśaya- 1.3c [4], 1.38+ [57], 2.24+ [74], 4.0
 [[1]], 6.18a [48], 8.24c [84], 8.26+ [95], 11.12+
 [[44]], 13.37c [108]
ati-śaṃ-√dhā 9.6+ [20]
atisabhāgya- 8.49+ [140]
ati-√stj 9.43+ [111]
atīśugdha- 3.7+ [22]
atīśugdham (Adv.) 3.15+ [43]
atīśveha- 3.7+ [22]
atīharsa- 2.15a [57], 9.63+ [172], 11.10+ [32]
atīla- 3.3+ [[3]]
atīrtha- 13.25+ [78]
atīva (Adv.) 13.34cd [94]
atyakta- 8.16a [63]
atyadbhuta- 2.42d [128], 7.6+ [41], 8.48+ [138]
atyadbhuta- 8.48+ [138]
atyādara- 8.56c [160]
atyudīrṇa- 11.10+ [32]
atra (Adv.) 8.49+ [141], [142], 10.15d [51],
 11.19+ [36], 13.25+ [78], s.a. *ko 'tra*
atrabhavanī- 5.21+ [[66]], 9.58+ [[166]], [167],
 10.15d [51], 13.4+ [13]
atīa 2.9+ [42], 14.11+ [41], 15.3+ [13]
atīa ca 8.6c [20]
athavā 8.6c [20]
adīṣṭa- (PPP v. *√dīṣ* mit *alpha priv.*) 1.14+
 [40], 12.8c [26]
adrīṣṭa- 12.8c [26]
adbhuta- 7.6+ [41], 8.48+ [138], s.a. *atyadbhu-*
ta-
adravyabhūta- 7.26b [87]
adrirāj- 1.16d [28]
adharm- 12.10+ [40], 13.2c [4]
adharmya- 13.2c [4]
*adhī** s.a. *adhikānti-*
adhika- 7.2d [13], 14.0 [4], s.a. *adhikatara-*
adhikatara- 3.7+ [24], 14.0 [4]
adhikānti- 7.2d [13]
adhikāra- 13.37b [107], 14.32+ [128]
**adhikṛta-* (Subst.) 8.6+ [25], 14.31+ [119]
adhī-√gam 6.17+ [45], 6.27b [78]
adhipati- s. *devānam adhipati-*
adhī-√mūrch s. *anadhīmūrchita-*
adhiṣṭhāna- 8.3+ [6], s.a. *satyadhiṣṭhāna-*
adhiṣṭhita- 2.9+ [35]
adhrīya- 8.9c [35]
adhyakṣa- s. *kosādhyakṣa-*
adhvāpaka- 12.10+ [35]
adhy-ā-√vas 9.51+ [147]
adhyāśaya- 8.25+ [90], 11.12+ [[44]]
adhvaga- 6.21+ [62]
*anā** (vor Adjektiven) 6.21+ [63]
anadhīmūrchita- 7.4+ [31]
anantara- 3.3+ [[3]], 9.2+ [5]
an-apa-√vikṣ 8.26+ [96]
anapekṣa- 5.28c [72]
anapekṣita- 5.28c [72]
anabhijñā- 9.3c [9]
anabhīmūrchita- 7.4+ [31]
anabhīrāma- 7.2+ [20]
anabhīṣvaṅga- 7.4+ [32]
anarthi-√kr 8.30+ [100]
anala- 7.15d [72]
anālpa- 11.0 [2]
anavadya- 7.4+ [27]
anavara- 3.3+ [8]
anavarata- 3.3+ [8]
an-ava-√vikṣ 8.26+ [96]
anavekṣita- 5.28c [72]
anāthi-√kr 8.30+ [100]
anāścārya- 14.9+ [33]
anindyaṅgi- 9.28c [84]
anibhṛta- 6.19b [52]
anibhṛta- 13.44a [[116]]
animitta- 9.81+ [216]
animesa- 13.9d [[48]]
anila- 7.15d [72], 9.72+ [199], 14.2+ [22],
 14.13+ [57]
anivṛta- (PPP v. *ni-√vṛ* mit *alpha priv.*) 10.12a
 [[18]], 14.13+ [56]
anīścīta- 2.22c [69]
anīka- 11.3+ [19]
anila- 14.13+ [57]
anukampya- 7.21a [84]
anugata- 15.3+ [[18]]
anutarṣa- 7.33+ [103]
anutara- 3.23+ [63]
anulpīḍya (Absol. v. *ut-√pīḍ* mit *alpha priv.*)
anūsika- 9.39+ [98]
anunāda- 6.19c [53], 6.19c [53]
anu-√ni 8.39+ [[121]]
anupakṛṣṭa- 12.0 [1]
anupapatti- 12.12+ [[50]]
anupabhukta- 5.5+ [34], 6.29d [87]
anupayukta- 5.5+ [34]
anupākrṣṭa- 12.0 [1]
anu-pra-√drś (Ks.) 1.35b [49]
anubaddha- 6.12a [37]
anubandha- 6.12a [37]
anunata- 7.6+ [49]
anu-√nuḍ 8.49+ [141]

Plate 43

“Selective word index referring to words and terms treated in the
philological commentary;
2: Tibetan” (Hanisch 2005/1: 211)

2. Tibetisch

a) Die Wortformen werden in der Form ihres Vorkommens in AJMT angegeben, allerdings aus der syntaktischen Struktur isoliert (d.h. ohne folgende Kasuspartikeln); Ausnahme: Adverbien, typische Kompositumsbestandteile (wie z.B. *bdag gi = sva*)
b) In der Regel werden nur die Präsupplivvarianten genannt. Bei gleichwertigen Varianten oder zweifelhaften Fällen werden entweder beide Varianten genannt (z.B. *grag go*, *grags so*), das Lemma in diplomatischer Form dargestellt (z.B. *kha phyet(s)*) oder es finden sich zwei Einträge (z.B. *gegs* und *hgegs*).
c) Sanskrit-Äquivalente – soweit sicher bestimmbar – werden nur in den Fällen genannt, in denen im philologischen Kommentar nicht näher darauf eingegangen wird. Sie beziehen sich nur auf die unmittelbare vorangehende Stelle.

ka

ka ran da ba (Transliteration) s. *bya ka ran da ba*
ki ri ta batsa (Transliteration) 13.11+ [53]
ku sa (Transliteration) siehe *rtswa ku sa*
kun tu rgyas par gyur nas 2.28+ [91]
kun tu riul ba dan 5.5+ [22]
kun tu spyad pa 9.0 [1]
ke (Partikel) s. *ge*
ko lon du 9.11+ [38]
kyan 2.28+ [92], 3.3+ [7], 3.9a [27], 6.6+ [[32]], 7.6+ [48], 7.23a [86], 7.31ab [97], 7.32c [99], 8.9c [34], 9.4b [11], 9.11+ [39], 9.39+ [105], 10.14+ [33], 14.21+ [81], 14.25d [98], s.a. *smos kyan ci zig dgos*, 'on *kyan* und vgl. *yan* (Partikel)
(...) *kyi* (Gn.-Partikel vor dem Verbalstamm) 2.31+ [95]
kyi hud 9.83c [[228]]
(...) *kyis* (Instr.-Partikel vor dem Verbalstamm) 2.31+ [95]
kyu s. *lcags kyu*
kruñi s. *skyil mo kruñi bcas te*
klas s. *ntha' klas*
klu 14.2+ [25] (= *bhijaga-*)
dka' (ba) s.a. *brtag dka'* ba
dka' *thub* 7.3a [[22]]
dka' *thub kyi nags* 9.63+ [176]*
dka' *thub can* 7.13ab [69], 9.48a [[124]]
dkar (ba) s. *yois su dkar ba*
dkar po 14.13+ [57] (= *sita-*), 14.13+ [59], 14.32b [120]
dkor gyi bla ma 2.9+ [35]
dkyil s.a. *me lon dkyil*
dkyil 'khor 14.21+ [82] (= *cakra-*)
dkrigs (pa) s. *rab tu dkrigs pa*
dkrugs 14.5b [26] (= *bhramant-*)
dkrugs pa (...) *gyur* 14.22a [92]
bkañ ste 14.33b [[139]] (= *pratipūṣa-*)
bkañ ba 2.9+ [37]
bka' *khriṃs* 9.0 [2]

bka' *stsal* 8.52d [153]
bka' *stsal du gsol* 2.32ab+ [[106]]
bka' *lur* 3.22a [[57]]
bkas pa 9.67d [[189]]
bkur sti 1.5+ [16], 1.33+ [47]*, 5.19c [[62]]
bkur sti hya ba 1.33+ [47]*
bkur ba 14.32+ [131] (= *saṃmata-*)
bkye'o 10.16+ [55]
bkyes (pa) s. *skar bzlog ste bkyes nas*
bkra sis (= *maṅgala-*) 8.14+ [[52]], 14.0 [17]
bkra sis pa 14.32+ [131] (= *maṅgala-*)
bkrām pa 13.7+ [39] (= *prasārita-*)
rkañ thañ 11.3+ [17]
rkañ pa 9.48+ [131]
rkañ pa gñis 9.43+ [112], 9.48+ [131]
rka ba 12.8a [24] (= *steya-*)
skad s. 'di *skad*
skabs s. *gnas skabs*
skar ma 14.0 [[5]] (= *jyotis-*), 14.32+ [127] (= *nakṣatra-*), s.a. *tha skar*
skal ba 4.0 [[1]], 11.2c [5], 15.3+ [[12]]
skal ba chun ba 5.5+ [32], 8.34ab [109], 12.5+ [15]
skal ba dan Idan pa 8.49+ [140]
skya (ba), *skya* (bo) s.a. *mdaṅis ni ser skyar gyur cmi*, *mdog skya bo*, *ser skya*
skya ba (Nebenform zu *skya bo*) 14.13+ [59]
sku 10.32a [96] (= *gātra-*)
skyabs s. *ngon skyabs*
skyan gor (= *godhā-*) 6.27a [77]
skyan po 2.23d [70]
skyil mo kruñi bcas te 2.31+ [[102]]
skye 10.12c [19]
skye (ba) s.a. *dad pa skye bu*, *skar skye ba 'gyur bar*
skye dgu 2.16d [59], 10.3+ [8]
skye bu 7.12a [[62]], 8.43+ [129]
skye bu dpa' bo 8.29b [99]
skye bo s.a. *ston ba'i skye bo*
skye bo 3.23c [58], 7.2+ [19]
skye bo glo bur du lhags pa 9.24+ [75]
skye bo thub pa 7.16ab [75]
skye bo phons pa 2.9+ [40], 6.30b [88]*

Plate 44

“Selective word index referring to words and terms treated in the
philological commentary;
2: Tibetan” (Hanisch 2005/1: 212)

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Register

skye bo sbyin pa byed pa 9.24+ [75]
skye bo ston ba 2.4+ [16], 9.24+ [75]
skye bu sloŋts mo pa 6.30b [88]^{*}, 9.24+ [75].
9.39+ [105]
skyed (pa) s. ma skyed cig
skyed mos tshal 9.43+ [117], 9.51+ [135]
skyes gyur pa 6.18b [50]
skyes te 5.5+ [26]
skyes nas 2.10+ [50], 3.5+ [20]
skyes pa dan 4.4+ [39]
skyes bu chen po 6.0 [2]^{*}
skyes bu'i khrys bya ba 12.0 [3]
skyogs s. srab skyogs
skyon (ba) s. yonŋ su skyon ba
skyon 1.36d [52], 5.5+ [32], 9.8+ [29], 10.31+
[91]^{*}
skyon med 10.33d [[102]]
skra mshams dbye ba 12.0 [3]
skrag 11.14c [47] (= *bhaya-*)
skrag par byed 11.4b [[21]]
brkam pa 7.15d [72], 9.8+ [29], 9.63+ [172] (= *lobha-*)
^{*}*bskaiŋ pa* 2.34a [112]
bskur (ba) s. dbañ bskur
bskul ba 8.43+ [129]^{*}, 14.25b [96], s.a. *rab*
bskul nas
bskor (ba) s. yonŋ su bskor
bskos (pa) s. de'i las su bskos pa
bskyl ba 10.32c [100] (= *raacanā-*)
bskyuŋs (pa) s. gcon bskyuŋs te
bskyed cin 1.28a [36]
bskyed pa 2.16d [59], 6.3+ [14], s.a. *ñan sems*
bskyed pa
bskyed par bya'o 3.23+ [66]
bskyod pa 9.50a [134], 14.2+ [23], s.a. *rnani*
bskyod pa
bskrad pa bñin 6.11c [36]

kha

kha glal ba 15.8+ [26]
kha dog 14.17+ [70] (= *varṇa-*)
kha phye(s) 2.9+ [37]
kha zas 8.15+ [61]^{*}, 8.20+ [76], 12.4+ [11]
kha bzun nas 9.6+ [25]
kha rog ste 'khod par gyur to 7.6+ [48]
kha rog ste sdod cin 'khod par gyur to 7.6+
[48]
kha lo sgyur ba 14.0 [2] (= *sārathi-*)
khañ pa s. sgo khañ, tshon khañ, gñal med khañ
mñzes pa. śin lo'i khañ pa
khañ kyis nio śin 14.32+ [125]
khas blaŋs pa 7.6+ [49]
khas blaŋs so 12.10d [33]

khur 9.94c [244]
khebs nas 9.81+ [[217]]
khebs pa 15.0 [4]
khebs śin [[126]] (= *pravṛtanyamana-*)
kho ra khor yug tu 10.16+ [55]
khoñ dñanŋ śin 9.20+ [64]
khoñ nas nñan ba 9.20+ [64]
khyad par 1.4+ [14], 1.5+ [16], 5.5+ [26], 8.11+
[42]
khyab par gyur 15.11c [31]
khyad par can 1.38+ [57], 4.0 [[11]], 6.18a [48],
11.12+ [[44]] (= *atīśaya-*)
khyad par can du 8.24c [84] (= *atīśaya-*)
khyad par can du gyur 8.3+ [6]
khyad par re che ge 9.95a [246]
khyad par re che ste 9.95a [246]
khyab pa 9.4b [11] (= *vyāpta-*)
khyim thab 9.87+ [233]^{*}
khyim bdag 13.7+ [30] (= *gṛhapati-*)
khyim na gnas pa 7.2+ [14]
khyed 5.21+ [[66]]^{*}, s.a. 'di la khyed
khyed kyis de ltar 5.21+ [[66]]
khyer s. groñ khyer
khyer te 'onŋ na(s) 6.26+ [75]^{*}
khyer te 'onŋ pa 6.26+ [75]^{*}
khyer nas 8.40d [123]
khyer (ba) s.a. chus khyer ba las
khyod 2.12b [53], 5.21+ [[66]]^{*}, 7.37+ [113],
9.58+ [167], 10.15d [51], s.a. *de ltar khyod, de*
tsam du khyod la, 'di la khyod, 'dir khyod
khyod kyi 5.24d [69]
khyod kyis 9.23c [74], 9.28c [84]
khyod kyis 'dir 5.21+ [[66]]
khyod 'di la 5.21+ [[66]]
khyod la 9.92cd [241] (= *ivām*)
khrid de son ŋo 9.102+ [251]
khriŋs s. bka' khriŋs, tshul khriŋs
khruŋs 9.11d [35]
khrys (pa) s.a. skyes bu'i khrys bya ba
khrys byas 4.3+ [10]
khro ba 9.11+ [36]
khro bo 1.8d [21]
nkhan s. g.yos nkhan
nkhan po 12.6b [[16]] (= *upādhyāya-*), 12.10+
[35] (= *adhyāpaka-*), 12.19+ [56] (= *upādhyāya-*)
nklus pa 4.3+ [11], 7.0 [6]^{*}, 14.0 [[5]] (= *vidi-*
ta-), 14.0 [10] (= *kusalaṭṭva-*)
'khal 8.6+ [[23]] (= *vartana-*)
'khod 9.6+ [24]
'khod (pa) 13.41+ [114], s.a. *kha rog ste 'khod*
par gyur to. cañ mi sira bar 'khod do
'khod do 9.6+ [24]
'khod bñin du 7.12d [65]
'khor 2.9+ [31], 3.18+ [51], 9.2b [3], s.a. *dkyl*

Plate 45

“Selective word index referring to words and terms treated in the
philological commentary;
1: Sanskrit” (Hanisch 2005/1: 207)

1. Sanskrit

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śam (Indeklinabile) 13.26b [79] (subst. Gebrauch)

śama- 7.39d [120]
śayana- 2.3+ [9]
śara- 7.2+ [14]
śarad- 13.7+ [43]
śalita- 14.9+ [28]
śastra- 11.10a [31]
śakyamuni- 9.2+ [7]
śālvā- 6.0 [8]
śānti- 4.11b [[54]]
śāntva- 9.21a [[72]]
śālā- s. *parnaśālā-*
śālmali- 11.10+ [39]
śahnal- 11.10+ [39]
śāva- 9.68d [[190]]
śikhara- 13.7+ [43], 15.8+ [25]
śibi- (nom. prop.) 2 (Kol.) [144], 9.60b [[168]]
śita- (Adj.) 6.28b [83], 9.72+ [199]
śita- (Subst.) „Segel“ 14.31+ [118], 14.32b [121]
śitala- 9.72+ [199]
śirṇa- 7.5+ [38]
śīla- 3.3+ [9]
śubh 1.33+ [[48]]
śūpāraka- (nom. prop.) 14.0 [15]
śeṣa- 8.13+ [45]
śoka- 7.10b [59], 9.87+ [232]
śobhā- 3.7+ [24], 7.2d [13], 9.35b [94], 10.32c [100], 13.5+ [23], 13.7+ [32]
saṅgira- 2.32+ [109]
saṅgīrya- 2.32+ [109]
śaurya- 2.15a [57], 2.32+ [109], 7.0 [[11]], 7.2b [[11]], 9.54a [157]
śyāmbhūta- 14.32+ [125]
śrad-ādhā 10.8+ [16]
śrad-dhā- 1.28a [36]
śrad-dheyatā- 1.28a [36]
śrama- 8.28b [98], 9.51+ [137], 9.74b [204], 13.37a [176]
śramatva- [3.37a [106]
śrava- 7.11c [61]
śravana- 5.4+ [[13]], 8.66+ [178]
śr- 8.28b [98]
śrīmanti- 3.23c [58]
śrū 9.102+ [256]
śrūta- (PPP v. *śrū*) 1.32a [41]
śrūta- (Subst.) 13.37b [107]
śrūti- „Ohr“ 7.7b [51], 14.22a [90] (Du. oder Pl.) „Gerücht“ 9.41d [107]
śreyo-rhin- 7.2+ [19]
śvas (Adv.) 9.20+ [66]
śvasta- 9.20+ [70]

sa

*sa** (Indekl.) 2.3+ [6], 4.20d [[82]], 9.81+ [[214]], 9.82+ [227]
sa (Nom. Sg. m. v. *tad-*) 1.5+ [17], 2.6a [18], 3.15+ [41], 9.13c [46], 9.63+ [171], 10.19d [66], 11.0 [[1]], 13.31d [[87]] (+ *verbum finitum* in der 2. Pers.)
saṃ-āyan (Ks.) 4.15d [64]
saṃyama- 8.0 [3]
saṃrakṣana- 8.6+ [25]
saṃrakṣa- 8.6+ [25]
saṃ-āvrādh 15.17+ [41]
saṃvara- 3.3+ [9]
saṃvarpaṇa- 7.39+ [122]
saṃvar-dhita- (PPP v. *saṃ-āvydli* Ks.) 2.16d [59]
saṃ-āvali 9.38c [97]
saṃvidita- 13.4+ [[10]] (+ *ākṛ*), 13.16+ [65]
saṃ-vi-ādhā 10.14+ [34]
saṃvibhāga- 8.66+ [183]
saṃ-āśam (Ks.) 4.15d [64]
saṃsiddhi- 10.14+ [30]
saṃskara- 12.0 [4]
saṃstava- 7.2+ [16]
saṃ-āstu 7.2+ [16]
saṃ-āsthā 9.6+ [24]
saṃharṣa- 4.19+ [78]
saṃharṣanā- 7.39+ [122]
saṃharṣita- 8.55+ [156]
saṃhṛṣita- 8.55+ [156]
saṃhṛṣta- 15.6c [23]
sakāmam (Adv.) 13.23c [73]
sakti- 5.2d [77]
sakhi- 13.25d [77]
sakhi- 13.25d [77]
saṃkirna- 15.0 [4]
saṃkucita- 14.20+ [78]
saṃkṛṣṭa- 15.6c [23]
saṃ-ākrant 9.6c [17]
saṃ-ākrant (Ks.) 9.6c [17]
saṃ-āksi 8.42d [127]
saṃ-āksip 8.42d [127]
saṃkṣipta- 9.63+ [[174]]
saṃ-āksubh 9.11d [35]
saṃkṣobhita- 9.50a [134]
saṅga- 14.13+ [56], s. *asaṅga-*
saṃgrahita- 9.89d [234]
saṃgrahavastu- 6.12+ [39]
saṃgrāma- 11.17+ [55]
saṃgha- s. *dairyaṣaṃgha-*
saciva- 10.24+ [72]
śajala- 8.16+ [68]
śajja- 7.38+ [116], 9.52+ [154]
śajjana- (Adj.) 7.38+ [116]

Plate 46

“Another specimen of the revised Sanskrit text (ĀJM 1.5+ to 1.11)”
(Hanisch 2005/1: 4)

4

Āryaśūrakṛtā Jātakamālā

tasya bhāgyagupātīśayasamāvarjito mahālābhasatkārayaśoviśeṣaḥ¹ prādurabhūt |
dharmābhyāsabhāvitamatīḥ² kṛtapravrajyāparicayas tu bodhisattvo na tenābhi-
reme |

- 5 sa pūrvacaryāparisuddhabuddhiḥ
kāmeṣu dṛṣṭvā bahudoṣajātam |
gārhaṣṭhyam asvāsthyam ivāvadhūya
kaṁ cid vanaprastham alaṁcakāra || 6 || (Upajāti)
- 10 sa tatra niḥsaṅgatayā tayā ca
prajñāvadātena śamena caiva |
pratyādideśeva kukāryasaṅgād
viśiṣṭaśiṣṭopaśamaṁ nṛlokaṁ || 7 || (Upajāti)
- 15 maitrīmāyena³ praśamena tasya
viśyandīnevānuparītacittāḥ |
parasparadrohanivṛttabhāvās
tapasvivad vyādamṛgā viceruḥ⁴ || 8 || (Upajāti)
- 20 ācāraśuddhyā nibhṛtendriyatvāt
saṁtoṣayogāt karuṇāgupāc ca |
asaṁstutasyāpi janasya loke
so 'bhūt priyas tasya yathalva lokaḥ || 9 || (Upajāti)
- 25 alpeccabhāvat kuhanānabhijñās
tyaktasprho lābhayaśaḥsukhebhyaḥ⁵ |
sa devatānām api mānasāni
prasādabhaktipravaṇāni cakre || 10 || (Upajāti)
- śrutvātha taṁ pravrajitaṁ manuṣyā
gupāś tadīyair avabaddhacittāḥ |
vihāya bandhūṁś ca parigrahāṁś ca
taccīṣyatāṁ siddhim ivopajagmuḥ || 11 || (Upajāti)

¹ mahālābha* T, und cf. Dhar. (vgl. d. philol. Komm.): mahānīl lābha* RU (*hān lā*), Tikaḥ, KERN: - rñed pa dan | ĀJMT.

² dharmābhyāsabhāvitamatīḥ U, Tikaḥ, KERN: sa dharmābhyāsabhāvitamatīḥ T, R (ra dha*), de [de ĀJMT: de'i Dhar.] blo chos la goms par bsgoms pa dan | ĀJMT.

³ maitrīmāyena TRU, MJM 43.47a, MA HAND 58.15. CAU ante corr.: maitrīmāyena KERN, VAL, CAU post corr. - byanus pa'i ran bñin [ran bñin Dhar.: bñag āid ĀJMT] *gyis [kyis ĀJMT] ĀJMT.

⁴ vyādamṛgā viceruḥ TRU, KERN: vyādamṛgāś ca ceruḥ MJM 43.47d, und cf. gean gean khro bō'an [**an ĀJMT: om. Dhar.] spyod ĀJMT. - viśiṣṭaparakāreṇa (ce)ruś cetyādī | Tikaḥ.

⁵ sukhebhyaḥ T (*khai): sukhesu U, KERN, MJM 43.49b, MA HAND 59.4, *sukh{y}eṣu R. bde la ĀJMT, bde ba dag la'o || Dhar.

Plate 47

“Another specimen of the philological commentary” (Hanisch 2005/2: 10)

grags pa ni śān par grags pa'o || *khyad par* ni *khyad par du* 'phags pa ste l. Demnach wird hier *mahā* zugrunde gelegt.

[16] Da **viśeṣaḥ* selbst schon eine steigernde Funktion hat, erscheint ein auf **lābha** usw. bezogenes Kompositumsvorderglied *mahā** besser als isoliertes *mahāml*. KERN sollte nach T und Dhar. zu *mahā** verbessert werden.

1.5+ (4.2) *dharmābhyāsabhāvitamatih* U, Tīkā², KERN : *sa dharmābhyāsabhāvitamatih* T, R (*ra dhu**). – Von vorneherein ist keine der Varianten auszuschließen. Der Tīkākāra (7a5) kommentiert *sa* nicht, sondern geht kurz auf die Partikel *tu* ein, die ja die beiden Prosasätze adversativ miteinander verbindet, um dann mit den Worten *tad āha dharmetyādi* l fortzufahren, was man als *argumentum ex silentio* gegen *sa* werten kann. AJMT bestätigt die Lesart von T mit der Wiedergabe (*byañ chub sems dpa'*) *de* [de AJMT : *de'i* Dhar.] *blo chos la goms par bsgoms pa dan* l. Dharmakīrti erklärt hierzu *byañ chub sems dpa' de'i blo ni sems so* || *chos la goms pa* *ṣes bya ba la chos ni rnam pa gñis te* l *khyim na gnas pa'i chos dan* l *mñon par 'byun ba'i chos so* ||. Dabei könnte der Genitiv *de'i* (statt de AJMT) die Einschätzung der tibetischen Überlieferung relativieren.

Die gleiche Varianz begegnet des öfteren in der AJM. Innerhalb von AJM 1-22 sind weitere sieben Fälle zu nennen:

atha bodhisattvaḥ T : *atha sa bodhisattvaḥ* RU, KERN in 1.17+, *atha bodhisattvaḥ* T : *atha sa bodhisattvaḥ* R, KERN in 2.10+, *atha bodhisattvo* T, KERN : *atha sa bodhisattvo* R in 2.45+, *atha bodhisattvaḥ* Schö, ORU, KERN : *atha sa bodhisattvaḥ* T in 4.19+, *atha bodhisattvaḥ* T : *atha sa bodhisattvaḥ* ORU, KERN in 5.7+, *atha bodhisattvaḥ* Schö, ORU, KERN : *atha sa bodhisattvaḥ* T in 5.10+ und *atha bodhisattvas* NR, KERN : *atha sa bodhisattvas* T in 22.88+. Bemerkenswerterweise bestätigt AJMT in allen diesen Fällen den Wortlaut ohne *sa*.

Während *bodhisattvaḥ* und andere flektierte Formen wie *bodhisattvam* usw. in AJM 1-22 knapp über 100x begegnen, findet sich an keiner Stelle eine einheitlich überlieferte Form von *bodhisattva-* in Verbindung mit einem Demonstrativpronomen bzw. Artikel. Dies spricht dafür, daß sich diese Kombination in der Originalfassung überhaupt nicht fand.

Dagegen wird der Ehrentitel *mahāsattva-* regelmäßig in Verbindung mit einem Demonstrativpronomen bzw. Artikel gebraucht. In AJM 1-22 ist diese Kombination 25x einheitlich überliefert. In einem weiteren Fall findet sich die Varianz *sa mahāsattvas* U, *sens dpa' chen po des* AJMT D : *mahāsattvas* NTR, KERN (15.1+). In einem weiteren Fall (19.9+) legt das Tibetische nahe, ein in den Sanskrit-Zeugen fehlendes Demonstrativum zu ergänzen. In drei Fällen (9.54+, 14.0, 21.0) steht *mahāsattva-* ohne Artikel, allerdings jeweils in Kombination mit vorhergehendem *bodhisattva-*. In einem einzigen Fall (5.4+) ist einheitlich *mahāsattvasya* ohne dazugehöriges Demonstrativum überliefert, doch geht die Prosa in eine Strophe über, in der sich *tasya* findet (5.5a); in der tibetischen Übersetzung finden sich zwei Demonstrativa, *de ni* (5.4+) und *de yi* (5.5).

Auch der Ehrentitel *mahātman-* wird regelmäßig mit Artikel gebraucht. In AJM 1-22 ist diese Kombination 27x einheitlich überliefert. Nur zweimal (1.34b, 11.0) begegnet eine Form von *mahātman-* ohne dazugehöriges Demonstrativum, allerdings einmal metrisch bedingt und das andere Mal als Plural, der sich nicht auf den Bodhisattva alleine bezieht.

[17] *dharmābhyāsa** KERN ist aufgrund des weiteren Sprachgebrauchs (mit der Tīkā) selbst gegen T und AJMT beizubehalten.

1.7-12 (4.8-5.4) Die Strophen AJM 1.7-12 werden in teilweise leicht abgewandelter Form in der sog. klassischen Prosafassung des *Mañicūḍāvadāna* (MA) zitiert. Neben diesen 6 Strophen finden sich weitere 20 Strophen aus der AJM im MA, nämlich AJM 6.7-12 sowie das folgende Prosastück 6.12+, weiterhin die Strophen 28.5-12 und 28.17-22, vgl. HAHN 1979: 55. Das MA wurde erstmals von Ratna HANDURUKANDE ediert: *Mañicūḍāvadāna*. Being a translation and

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Toward a New Edition of the *Āṭānāṭikasūtra*

—SIGLINDE DIETZ —

[The *Āṭānāṭikasūtra*, a Sūtra of the Śrāvakayāna, belongs to the *Dīghanikāya* “Group of Long Discourses” of the Pāli Canon or *Dīrghāgama* of the Sarvāstivāda Canon. It also is integrated into a collection of “protection” (texts), (Skt. *rakṣā*, Pāli *rakkhā*), which were transmitted separately. The Sūtra was translated into Chinese and Tibetan. In the Tibetan Kanjur translations from the Pāli text as well as from the Sanskrit text are transmitted. In 1939 the Sanskrit fragments from Central Asia were published by HELMUT HOFFMANN along with the Pāli, Chinese and Tibetan versions. Now an almost complete Sanskrit text is available in a *Dīrghāgama* manuscript revealed at the end of the 20th century. This manuscript will be published along with a re-edition of the fragmentary Sanskrit text from Central Asia by LORE SANDER and the present author. In the paper four examples are quoted in order to illustrate the difficulties in editing a fragmentary text like the Central Asian version and the possibilities of reconstruction and to show the divergences between the different versions.]

The *Āṭānāṭiya-* or *Āṭānāṭika-Sūtra* (*ĀṭānSū*), a Sūtra of the Śrāvakayāna, originally belonged to the *Dīghanikāya* “Group of Long Discourses” of the Pāli Canon or *Dīrghāgama* of the Sarvāstivāda Canon. It also is integrated into a collection of “protection” (texts), (Skt. *rakṣā*, Pāli *rakkhā*), which were transmitted separately. In Pāli this collection is called Paritta “protection”¹ and in Skt. Mahāsūtras². In *ĀṭānSū* Vaiśravaṇa recites in front of the Buddha the Sūtra which is called *vidyā rakṣā³ pādavandani⁴* “spell, protection, respectful salutation”. The title of the Mahāsūtra is in *ĀṭānSū*(CASkt) *Āṭānāṭika sūtra* and in *ĀṭānSū*(Gil) and Pāli *Āṭānāṭiya sūtra*, and *sutta* respectively. The latter title corresponds to the Tibetan translation *Kun tu rgyu ba dan | kun tu rgyu ba ma yin pa dan ‘thun pa’i mdo*. The translators Jinamitra, Prajñāvarman and Ye šes sde (early 9th century) derive *Āṭānāṭiya* from the verb root *√aṭ* “to roam, wander about”, Tib. *rgyu ba: āṭa* = *kun tu rgyu ba* + *an-āṭa* = *kun tu rgyu ba*

1. Cf. VON HINÜBER 1996: 32. 13 Tibetan translations of Pāli Paritta texts are found in the Kanjur, among them also the *ĀṭānSū*. Cf. SKILLING 1993: 108ff.
2. Cf. SKILLING 1997: 26ff. for a definition and meaning of the term *Mahāsūtra*. According to Theravāda sources the *ĀṭānSū* was recited in case of disease of a king of a country, or a big house-holder in a village. Cf. SKILLING 1997: 67.
3. In *ĀṭānSū*(Gil) we find the compound *vidyārakṣā*.
4. Cf. WALDSCHMIDT 1961: 414, n.4, and SWTF s.v.

*ma yin pa + īya = dan 'thun pa*¹. This is an etymological translation, but in fact the title is derived from Kubera's town *Āṭānāṭā*. The Tib. translation of the Pāli text of the 14th century is *ICaṇ lo caṇ*² *gyi pho braṇ gi mdo* "Sūtra of the residential town *Aḍakavantā* (350v6), resp. *Āḍakavantā* (Cat.no.19r)".

ĀṭānSū(CASkt) is affiliated to the Sarvāstivāda school of Buddhism, *ĀṭānSū*(Gil) and the Tib. translation to the Mūlasarvāstivādins. As SKILLING 1997: 560f. stated "the Central Asian Sarvāstivādin and the Tibetan Mūlasarvāstivādin versions are different recensions, with their own transmissional histories." The same applies to *ĀṭānSū*(Gil). Furthermore, the Pāli version of the Theravādins translated into Tib. *ICaṇ lo caṇ gyi pho braṇ gi mdo* has to be distinguished. A comparison of the different versions is found in SKILLING 1997: 560-575.

We shall concern ourselves here with the (Mūla)Sarvāstivādin versions. There the event takes place in Anāthapiṇḍada's Pleasance in the Jeta Grove near Śrāvastī. 1) The Great King Vaiśravaṇa, along with a retinue of *yakṣas*, goes to see the Buddha. After having spoken two stanzas in honour of the Buddha and the Buddhas of the past, presence and future he addresses the Buddha and announces his concern for the welfare of the Buddha's followers. They should learn the *ĀṭānSū* for their protection and security and to bring faith and strengthen and increase the faith of those who do not believe. The Buddha consents in silence.

2) Vaiśravaṇa begins his recitation of the Sūtra. It introduces the four Great Kings of the East (Dhṛtarāṣṭra), South (Virūḍhaka), West (Virūpākṣa) and North (Kubera). In verses each quarter is described shortly, Uttarakuru more explicitly. At the end of each direction the retinues of the four Kings speak verses of homage to the Buddha. Afterwards the deputies of the four Kings are named, their vehicles and chariots as well as five cities of the Kings that float in space.

3) In the third part of the Sūtra Vaiśravaṇa proclaims four lists of demons and recites the spell quoted below. These four groups are 1) the

1. See SKILLING 1997: 557f. for a discussion of the titles.

2. *icaṇ lo caṇ* means "having locks" which is a translation of Skt. *Alakavatī* / *Aṭakavatī*. Cf. SKILLING 1993: 108, n.2. The name of Kubera's mythical residence is in Pāli *Āḷakamandā*, in Skt. *Alakā* or *Aḍakavatā*. Cf. HOFFMANN 1939: 8-10.

gandharvas and *piśācas* (east), 2) the *kumbhāṇḍas* and *pretas* (south), 3) the *nāgas* and *kaṭapūtanas* (west) and the *yakṣas* and *rākṣasas* (north).

4) Vaiśravaṇa takes leave of the Buddha and vanishes from the spot. The next morning the Buddha relates the events of the previous night to the monks and repeats the entire *Āṭānāṭiya* protection. Whereas the Tibetan translation quotes the whole protection again, it is abbreviated in the Sanskrit versions. The Sūtra concludes with the Buddha's recommendation that the monks learn and master the *Āṭānāṭika sūtra*, *vidyā*, *rakṣā*, *pādavandanī*.

One of the characteristics of the protective texts is that they contain *mantras* "sacred formulas". Such *mantras* are found in *ĀṭānSū*(CASKt), *ĀṭānSū*(CAUig), *ĀṭānSū*(Gil), *ĀṭānSū*(Tib) and the Chinese version¹. They are missing in *ĀṭānSū* (Pāli). Whereas the nine *mantras*² in *ĀṭānSū*(Gil) agree with the Tibetan and Chinese translations, the Cat.no. 174r7 and v 5-6 and Cat.no.175 fol. 38r1-4 of *ĀṭānSū*(CASKt) add two *mantras*³ early in the text which were introduced in the text only in Turkestan according to HOFFMANN⁴, but as SANDER 2007: 180 states, this argument cannot be valid, because Cat.no.33, which does not have these *mantras*, is older than Cat.nos. 174 and 175 and also in a late Uighur scroll dated to the 12th century the *mantra* is missing. She assumes that these two *mantras* were only integrated into manuscripts used for ritual purposes⁵. In *ĀṭānSū*(Gil) the Sanskrit text of the *mantras* is completely preserved. In *ĀṭānSū*(Uig) only four *mantras* are found, i.e. the *mantras* against *yakṣas*, *gandharvas*, *kumbhāṇḍas* and *nāgas*. According to MAUE 1985: 111, the *mantras* against *piśācas*, *pretas*, *kaṭapūtanas* and *rākṣasas* were added only at a later time. In Skt. the *mantras* are introduced by the stock phrase *tatremāṇi mantrapadāṇi bhavanti tadyathā*, Tib. *de la gsaṅ snags kyi tshig ni 'di dag lags so* "here the sacred words run as follows". They end with *svāhā* "hail". In the Tibetan and Chinese translations the *mantras* are just transcribed and not translated. The *mantras* contain unintelligible and

1. Cf. HOFFMANN 1939: 54, 58, 60, 62, 66, 68, 70, 74.

2. These *mantras* protect against evilminded *gandharvas*, *piśācas*, *kumbhāṇḍas*, *pretas*, *nāgas*, *kaṭapūtanas*, *yakṣas* and *rākṣasas*.

3. Cf. HOFFMANN 1939: 33-35, 39.

4. Cf. HOFFMANN 1939: 87, n.1.

5. Cf. SANDER 2007: 180 and n.64.

intelligible elements¹. E.g. the *mantra* against evilminded *gandharvas* runs as follows: ĀṭānSū(Gil) 351r3 *kuntule kuntule | kuntula kuntule ehi sadāmattike tiṣṭha duṣṭa baddho* ‘si “kuntule kuntule | kuntula kuntule Come Sadāmattikā²! Stand, wicked one! You are bound.” Before the *mantras* are introduced we read the following spell³:

ĀṭānSū(Gil)

yo mā gandharvo na muṁced
yo mā gandharvo viheṭhayed <|>
idaṁ śrutvā(351r3) subhāṣitaṁ <||>
saptadhāsyā sphale⁴ mūrdhā
arjakasyeva mañjarī ||

ĀṭānSū(CASkt) 57

(yo me⁵ gandharvo viheṭhayed)⁶
yo me gandharvo na muñceta <|>
ida(ṁ) śrutv(ā subhāṣitaṁ ||
saptadhāsyā sphalen mūrdhā
ārjukasyeva mañjarī ||)

ĀṭānSū(Tib) 500

bdag la ‘tshe ba‘i dri za dan ||
bdag mi gtoñ ba‘i dri za yis ||
legs par smras pa ‘di thos na ||
ardza ka yi dog pa bzin ||
de‘i mgo tshal pa bdun du ‘gas ||

“The skull of the *gandharva*⁷
who after hearing this well-spoken word

1. Cf. SKILLING 1997: 76 and Skilling 1992: 153f.

2. “Who is always excited with joy”.

3. About the meaning of this spell see HOFFMANN 1939: 96-98, n.34. Such spells are known in the Sanskrit literature since Vedic time. Cf. WITZEL 1987: 363-415; esp. 408-410. For occurrences in Buddhist literature see SKILLING 1992: 148, n.2. Cf. *saptadhā me sphalen mūrdhā* in the Uighur *Candrasūtra* in ZIEME 2009: 43f.

4. This is the usual form of opt.3.sg. in ĀṭānSū(Gil); cf. BHSG 29.7, 12.

5. For the acc. *me* see BHSG 20.13.

6. Restored according to the same wording for the *kumbhāṇḍas* (HOFFMANN 1939: 63).

7. Respectively *kumbhāṇḍa*, *nāga* or *yakṣa*.

would do me harm,
and does not leave me¹;
may his skull burst into seven parts
as the pod of the *arjaka* plant².”

The Sanskrit fragments of *ĀṭānSū*(CASkt) together with the Tibetan text, a German translation of the Chinese text and the Pāli version were published by HELMUT HOFFMANN in his doctoral dissertation instigated by his teacher HEINRICH LÜDERS in 1939. He gave also a German translation of the Sanskrit, supplemented by the Tibetan when the Sanskrit was lost. HOFFMANN reconstructed the Sanskrit text on the basis of 23 fragments of ten Sanskrit manuscripts found in monasteries of the oasis towns along the northern Silk Route. Only one manuscript (Cat.no.33) contains remains of many parts of the text, as SANDER 2007: 161 stated. It can be dated to the 5th to 6th centuries. Cat.no.175 consists of four nearly complete folios which can be dated to the 7th century. Other fragments of different manuscripts were written in the period from the 6th to the 8th century. Most manuscripts originate from Qizil.

HOFFMANN could reconstruct his text only on account of the repetitions in the Sanskrit text and with the help of the Tibetan translation *Kun tu rgyu ba dan | kun tu rgyu ba ma yin dan 'thun pa 'i mdo*³ which is very near to the Sanskrit version. Since 1939 many new fragments were identified as belonging to *ĀṭānSū*(CASkt). These fragments were published by Lore SANDER 1987 in the appendix of the reprint edition pp.193-208. Now fragments of 30 manuscripts are available. In the light of this new material doubts remain about some of HOFFMANN's reconstructions. SANDER 2007: 162ff. quotes some of the problematic reconstructions. She raises also the question of the language of the Central Asian manuscripts which not always follows the sandhi rules of classical Sanskrit. E.g. *alpha privativum* is usually preferred to sandhi in Central Asian manuscripts, whereas the new manuscript of *ĀṭānSū*(Gil) in general observes the san-

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1. *ĀṭānSū*(Gil): “does not leave me and would do me harm”.
 2. The Tibetan *ardza ka yi dog pa* has the meaning “the cotton-capsule” according to Jā. The Tib. translation in the first two *pādas* of the stanza corresponds closer to *ĀṭānSū*(CASkt) than to *ĀṭānSū*(Gil), whereas we find *arjakasya* in the latter and *ārjukasya* in *ĀṭānSū*(CASkt).
 3. A critical edition of the Tibetan text is found in SKILLING 1994: 460-562.

dhi. HOFFMANN harmonizes the slightly differing readings according to the rules of classical Sanskrit.

HOFFMANN's edition of the Sanskrit fragments follows a method which has been perfected by ERNST WALDSCHMIDT and his pupils in their editions of fragments of Śrāvakayāna texts from the Turfan oasis, e.g. the *Mahāparinirvāṇasūtra*, *Mahāvadānasūtra*, *Catuṣpariṣatsūtra*, *Śaṅgītiparyāya*, *Nidānasamyukta* etc. After a transliteration of the manuscript fragments, the reconstructed text is published with the parallel versions in four columns. On pp. 80-86 follows the German translation, on pp. 87-101 HOFFMANN's commentary and in an appendix on pp. 102-105 the remains of 20 stanzas of a *dhāraṇī Ātānāṭikasūtra-hṛdaya* "Essence of the *Ātānāṭikasūtra*" which is, however, not contained in the manuscripts we are dealing with here¹. Since fragments of the *hṛdaya* were found in Kučā, Qizil and Šorčuq and since it was translated into Uighur it must have been popular in Central Asia.

At the end of the last century the only known surviving fairly complete birch bark manuscript of a Sanskrit *Dīrghāgama* was sold on the oriental book market in several bundles. The manuscript was described by HARTMANN 2000, 2002 and 2004. The *Ātānāṭīya*- and *Mahāsamāja-Sūtra* of this manuscript are kept in the Hirayama Collection in Kamakura and were offered for publication to my friend LORE SANDER who asked me to participate in this work. According to SANDER 2007: 160f., this manuscript is written in a variety of the "Gilgit-Bamiyān, Type II" script² and may be dated to the 8th century or later. The folios are about 9.5 to 10 cm wide and about 50 cm long. The *ĀtānSū*(Gil) is written on six and a half nearly complete folios ranging from folio 348 verso to 354 recto. It is written on eight lines with a square string hole in the lines three to six. HARTMANN 2004: 121-128 shows that according to the *uddāna ĀtānSū*(Gil) (*Sūtra* 23) belongs together with the *Mahāsamāja-Sūtra* (*Sūtra* 24) to the *Yuganipāta* "Section of Pairs". Both texts are *rakṣā* "protection (texts)".

1. Cf. SKILLING 1997: 67-69. Remains of two manuscripts of the *Ātānāṭikasūtra-hṛdaya* are preserved. In the manuscript of HOERNLE MS No. 149 x/o the *hṛdaya* follows directly the *ĀtānSū*. Cat.nos. 518-9 published by HOFFMANN (1939: 28) seem to have been a separate manuscript of the *dhāraṇī*.

2. Cf. SANDER 1968: 154-161; Tables 21-26.

In the new edition of *ĀṭānSū*, *ĀṭānSū*(Gil) will be published together with a re-edition of *ĀṭānSū*(CASKt), which will contain all the fragments newly identified since 1939. On account of the complete text in *ĀṭānSū*(Gil) it is much easier to arrange the fragments and reconstruct the *ĀṭānSū*(CASKt) on the basis of internal repetitions. Since both texts are presented in parallel columns one can see which parts are missing or are different. Very important for the reconstruction is the survey of all fragments and the synopsis the beginning of which has been treated by SANDER 2007: 164-171 in detail. The synopsis is meant for giving an idea about how the text looks like, and how much of it is preserved, including variants, and scribal errors. Words are only restored (in round brackets) to indicate its position in the context. Fat numbers refer to the pages in Hoffmann's edition, the paragraphs to the new edition.

1. Example

As mentioned before, fragments of 30 different manuscripts are available for the reconstruction of *ĀṭānSū*(CASKt). In the following one will find examples of the transliteration (A) and the synopsis (B) of the beginning of the *Sūtra* which show the method how a reconstructed text is prepared from different fragments. In C this reconstructed text is compared with *ĀṭānSū*(Gil) and the Tibetan translation.

(A) Transliteration¹

33.11 (K 531.11)² DĀ MS³ Qizil (Cave 66-67?)⁴ Turkestan Gupta Type,
5th to 6th cent.
recto

§§ 1a.1-2a.2

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1. Quoted according to the transliteration with its notes and the synopsis by L. SANDER without whom this paper never would have been possible.
 2. Cf. HOFFMANN 1939: 26f.
 3. Cf. SHT IV: 155-176. It is the only manuscript with remains, however poor they are, consisting of nine folios in sequence. They contain parts from nearly all paragraphs, except the final ones. This manuscript is the basis for HOFFMANN's reconstructed text.
 4. We follow the numbering of the caves given by Chinese archaeologists. Cave 66-67 correspond to GRÜNWEDEL's (1912: 86) "Rotkuppelhöhle A-B" with the grammalogue "MQR".

6 vatpāḍau śirasā vantitvā¹ ekante n[y]aṣīdad apīd. +
verso

§§ 1a.1-2

- 1 vaiśravaṇasya mahārājñāḥ varṇānubhāvena sarvvaṃ jeta +
- 2 nam udāreṇāvabhāseṇa sphuṭam abhūt* ekāntani[ṣa]
- 3 ṇṇo vaiśravaṇo mahārājā tasyāṃ velāyāṃ gāthā
- 4 babhāṣe || o namastu te mahāvīra saṃbuddha dvipa
- 5 dottamaḥ na tad devāḥ prajānanti yat prajānāsi ca
- 6 kṣumān* pratyutpannān atītāṃs ca ye ca buddhā anaga

175 (K 524),² fol.38

recto

§§ 1a.2-2a.1

- 1 tāḥ sarvvaṇ ahaṃ namasyāmi tvaṃ cāhaṃ śaraṇaṃ gataḥ [:] ta
- 2 dyathā • bilimāha • balimele • purā • pure • ghorī •
- 3 gan[dh]ārī • corī • o caṇḍālī • sopakke • stulasāpati
- 4 padumāpaoti svāha || santi bhadanta bhagavataḥ śrā
- 5 vakaḥ bhikṣavo bhikṣuṇyaḥ upāsakā upāsikāḥ ye a
- 6 raṇyavanapra[s]th[ā]ni prānt[ā]ni śayanāsanāny adh[y]āva[sa]

681b (K 536b)³ possibly Qizil⁴ North Turkestan Brāhmī, Type a, c. 7th
cent.

verso

§ 1a.1

- 4 + + + + o [ś].āvas[tyā]ṃ [n]i + [nam*] atha vaiśrava[ṇ]. +

1. *vantitvā* for *vanditvā* indicates that this manuscript was likely copied by a Tokharian of little Sanskrit knowledge. The Tokharian language does not distinguish* between tenuis and media as the Sanskrit does. Another indicator are the numerous orthographical mistakes compared with cat.no. 33, especially that long and short vowels are often mixed up. Nearly all deviations from the classical Sanskrit are annotated by HOFFMANN.
2. Cf. HOFFMANN 1939: 19.
3. The fragment is part of a composite manuscript containing the *Dhvajāgrasūtra* followed by the *ĀṭānSū* published by WALDSCHMIDT 1959: 17f. (repr.1967: 387f.). The scarce remains of the *ĀṭānSū* are preserved in 681b verso 4-5; cf. also SANDER 1987: 193f.
4. No grammalogue of the finding place is written on the fragment. WALDSCHMIDT (1959: 17, n. 3 [repr. 1967: 387]) notices that the remains of the two fragments were found at Qizil. This is supported by the script.

- 175, fol.37r2: smāj jetavane anāthapiṇḍadārāme
- 175, fol.37r2-3: atha vaiśravaṇo mahārāja anekayakṣaśataparivārah
 33.11r2: ... ś(a)t(aparivā)rah
 174r3: ... rā<jā> anekayakṣaśat. ...
 681bv4: atha vaiśravaṇ. ...
 1242bvy: ... (ya)kṣaśatapari(vārah)
- 175, fol.37r3-4: anekayakṣasahasraparivārah atikkrāntavarṇah
 33.11r2: anekayakṣas(a)h(a)srapariv(ārah) ...
 681bv5-6: (a)nekayakṣasahasr(aparivārah)
 IOLToch.355rb: (anekayakṣasaha)sra(pari)vār(o) atikrānt(a) ...
 681bv6: (anekayakṣaśatasahasra)parivārah atikr(ānta)...
 1242bvz: ane)kayakṣaśata(sahasraparivārah) ...
- 175, fol.37r4-5: abhikkrāntāyāṃ rātrau yena bhagavāṃs tenopajagāma
- 175, fol.37r5-6: upetya bhagavatpāḍau śirasā vantitvā ekante nyaṣīdad
 33.11r3: || upetya bhag(a)v(at)p(ā)d(au) ś(i)r(a)sā vanditvā
 c(kānte nya)ṣ(ī)dat*
 165.26v1: (upet)y(a) bhag(a)v(a) ...
 174r4: (ekā)n(t)e nyaṣīdad
- 175, fol.37r6-v1: apīd(ānīm) vaiśravaṇasya mahārājñah varṇānubhāvena
 174r4: apīdānīm vaiśra(vaṇa)sy(a ma)h(ā)r(āj). ...
 IOLToch.355rc: ... (mahā)rājño varṇānubh(āvena)
- 175, fol.37v1-2: sarvvaṃ jeta(va)nam udāreṇāvabhāsenā sphuṭam
 abhūt*
 33.11r4: (sa)rvvaṃ jetavanam udāreṇāvabhāsenā sphu(ṭam)
 165.26v2: ... (s)phuṭam abhūd
- 175, fol.37v2-4: ekāntaniṣaṇṇo vaiśravaṇo mahārājā tasyāṃ velāyāṃ
 gāthā babhāṣe ||
 33.11r4: ekānt(a) ... (velāyā)ṃ gāthāṃ babhāṣe (l)
 165.26v2: e<kā>nta ...
 174r5: ... m(a)hārājā-s-tasyāṃ vel(āyāṃ) gāthāṃ babhā(ṣe) ||

175, fol.37v4-5: namastu te mahāvīra saṃbuddha dvipadottamaḥ
 33.11r5: namastu te mahāvīra saṃ(buddha) d(v)ip(ad)o ...
 IOLToch.355rd: ... te mahāvī(ra) ...

175, fol.37v5-6: na tad devāḥ prajānanti yat prajānāsi cakṣumān*
 165.26v3: ... y(a)t prajānāsi cakṣuṣ(mān)
 180.4a ra: ... (pra)jā(na)n(ti) yat pra(jānāsi) ...
 174r5-6: ... (cakṣuṣmā)n*

175, fol.37-38v6-r1: pratyutpannān atītāṃś ca ye ca buddhā anagataḥ
 174r6: (p)r(a)tyutpannam atītāṃś ca ye ca buddh(ā) anāgataḥ
 33.11r6: (pratyutpanna)m a(tītāṃś ca) ...

175, fol.38r1: sarvvān ahaṃ namasyāmi tvaṃ cāhaṃ śaraṇaṃ gataḥ :
 174r6: sarvān (ahaṃ) ...

175, fol.38r1-3: tadyathā · bilimāha · balimele · purā · pure · ghorī ·
 gandhārī ·
 174r7: ... (ga)ndhārī ·

175, fol.38r3-4: cori • (35) caṇḍālī · sopakke · stulasāpati padumāpati
 svāha ||
 174r7: sobake · sthulasāpati · padumā(pati) s(v)āhā

(C) *The reconstructed text of the beginning of ĀṭānSū(CASkt) compared with ĀṭānSū(Gil)*

ĀṭānSū (CASkt) § 1a.1

(33) evaṃ mayā śrutam **ekasamayam** bhagavāṃ śravastyāṃ¹
 viharati² jetavane **anāthapiṇḍadārāme** <||> atha vaiśravaṇo

1. Cf. in Cat.no.681b the abbreviated form *śrāvastyāṃ nidānaṃ*. For other examples see SWTF s.v. *nidāna*(3). For a discussion of the opening of the Sūtra cf. SANDER 2007: 174-176.

2. Cat.-no.175, fol.35r1-2 reads *viharati smāj jetavane*, which was corrected by HOFFMANN (1939: 34, n.4) to *viharati sma*.

mahārājo anekayakṣaśataparivāro anekayakṣasahasraparivārah¹ atikrāntavarṇaḥ **abhikrāntāyāṃ** rātrau yena bhagavāṃs **tenopajagāma** <|> **upetya bhagavatpāḍau** śīrasā vanditvā ekānte **nyaśīdat** | apīdānīm vaiśravaṇasya mahārājñō² varṇānubhāvena sarvaṃ jetavanam udāreṇā**bhāse**na sphuṭam abhūt <|> ekāntaniṣaṇṇo vaiśravaṇo mahārājā tasyāṃ velāyāṃ gāthāṃ babhāse ||

§ 1a.2

nam'astu ³ te mahāvīra	saṃbuddha dvīpadottama < >
na tad devāḥ prajānanti	yat prajānāsi cakṣuṣmān ⁴ < >
pratyutpannam ⁵ atītāṃś ca	ye ca buddhā anāgatāḥ < >
sarvān ahaṃ namasyāmi	tvāṃ cāhaṃ śaraṇaṃ gataḥ < >

§ 1a.3

tadyathā | bilimāha | balimele | purā | pure | ghoṛi | gandhāri | cori |
(35) caṇḍālī | sopakke sthulasāpati | padimāpati svāhā <|>

ĀṭānSū(Gil) § 1.1

(348v1) evaṃ mayā śrutam **ekasmiṃ samaye** bhagavāṃs śrāvastyāṃ viharati jetavane **anāthapiṇḍadasyārāme** <||> atha vaiśravaṇo **mahārājo** 'nekeyakṣaparivāro 'nekeyakṣaśataparivāro anekay(akṣasahasrapa)(348v2)rivāro 'nekeyakṣaśatasahasraparivāro 'tikrāntavarṇo 'tikrāntāyāṃ rātryāṃ yena bhagavāṃs **tenopasaṃkrāntaḥ** <|> **upasaṃkramya bhagavataḥ pāḍau** śīrasā vanditvaikānte **niṣaṇṇo** <||> 'pīdānīm vaiśravaṇ(asya) mah(ā)r(ā)ja(348v3)sya varṇānubhāvena sarvaṃ jetavanam udāreṇā**bhāse**na sphuṭam abhūd <||> ekāntaniṣaṇṇo vaiśravaṇo mahārājas tasyāṃ velāyāṃ gāthāṃ bhāṣate ||

1. Cat.-nos.681b and 1242b differ from the other CA manuscripts (Cat.-nos. 33.11, 174, 175 fol.37) by adding *anekasatasahasra*^o after *anekasahasra*^o as ĀṭānSū(Gilgit).
2. The text follows IOLToch.355rc. Cat.-no.175, fol.37v1 °rājñāḥ varṇā^o, annotated by HOFFMANN 1939: 19, n.2.
3. For *nam' astu* cf. HOFFMANN 1939: 13, n.5.
4. Cat.-no.175, fol.37v4-5 reads *cakṣumān*. Cf. HOFFMANN 1939: 19, n.6.
5. Cat.-no.175, fol.37v6 reads *pratyutpannān*.

§ 1.2

namo 'stu te mahāvīra	saṃbuddh(a d)v(ipadot)t(ama)< >
(348v4)na taṃ devāḥ prajānanti	yaṃ prajānāti buddhimān < >
pratyutpannam atītāṃś ca	ye ca buddhā anāgatāḥ < >
sarvān ahaṃ namasyāmi	tvāṃ cāsmi śaraṇaṃ gataḥ < >

The Tibetan translation of the verses § 1.2 runs as follows :

ĀṭānSū(Tib) 464¹ (1.5-6)

rkañ gñis dam pa rdzogs sañs rgyas ||
blo ldan khyod kyis gañ mkhyen pa ||
lha rnam kyis ni de ma 'tshal ||
dpa' chen khyod la phyag 'tshal lo ||
sañs rgyas gañ dag 'das pa dañ ||
da ltar byuñ dañ ma byon pa ||
thams cad la ni bdag phyag 'tshal ||
khyod la'añ **bdag** ni skyabs su mchi||

Comments:

§ 1.1

The opening formula of ĀṭānSū slightly diverges in ĀṭānSū-(CASKt) and ĀṭānSū(Gil). ĀṭānSū(CASKt) reads adv. *ekasamayam*² and ĀṭānSū(Gil) *ekasmiṃ samaye* which agrees with Tib. *dus gcig na*. *Ekasmiṃ samaye* is also found in CASKt texts. Cf. SWTF s.v. *eka*, 3 loc.sg.

ĀṭānSū(CASKt) has *anāthapiṇḍadasyārāme* ĀṭānSū(Gil) *anāthapiṇḍadārāme*. Both forms are found in CA manuscripts. Tib. *mgon med zas sbyin gyi kun dga' ra ba na* agrees here with ĀṭānSū(CASKt).

In ĀṭānSū(CASKt) we read *mahārājā* and in ĀṭānSū(Gil) *mahārājo*. The declension of this compound according to the consonant declension of stems in *-an* in Sarvāstivādin texts from Central Asia against the declension of stems in *-a* in Mūlasarvāstivādin texts from Gilgit was already noted by G. VON SIMSON 1985 : 83, 92.

1. This number refers to the page in Skilling 1994.

2. Cf. SWTF s.v. and Pāli *ekam samayaṃ*.

In ĀṭānSū(Gil) the retinue of Vaiśravaṇa consists of 'nekayakṣaparivāro 'nekayakṣaśataparivāro anekayakṣasahasraparivāro 'nekayakṣaśatasahasraparivāro. This series has two more members as ĀṭānSū(CASkt), but agrees with the Tib. text. Cf. SKILLING 1997 : 562.

abhikrāntāyāṃ rātryāṃ "at the waning of the night" is the usual wording in CASkt manuscripts, but also the reading *atikrāntāyāṃ rātryāṃ* is found as *varia lectio*. Cf. SWTF s.vv. Cf. Tib. *nam sros pa dan* "at nightfall".

The phrase for a person approaching the Buddha *yena bhagavāṃs tenopajagāma upetya* ... in CASkt manuscripts against *yena bhagavāṃs tenopasaṃkrāntaḥ upasaṃkramya* ... in Skt texts from Gilgit was discussed by VON SIMSON 1965 : 80-88 and 1977 : 479-488 in detail.

Cf. also VON SIMSON 1985 : 90 on *bhagavatpāḍau śirasā vanditvā* "paying homage to the feet of the Blessed One with his head" in CASkt and *bhagavataḥ pāḍau* ... in Mūlasarvāstivādin texts.

The preference of tensed verb forms in CASkt texts as e.g. *nyaśīdat* against the *infinitus niṣaṇṇa* in Mūlasarvāstivādin manuscripts is treated by VON SIMSON 1985: 83.

Also the phrase *gāthāṃ babhāṣe* in ĀṭānSū(CASkt) and *gāthāṃ bhāṣate* in ĀṭānSū(Gil) was noted by VON SIMSON 1985: 82,83, 90.

§ 1.2

The ĀṭānSū(CASkt) § 1.2 may be translated:

"Homage to you, Great Hero, Fully Awakened, best of bipeds !
The gods do not know that What you, the seer, know."

nam 'astu in ĀṭānSū(CASkt) instead of the correct Skt. *namo 'stu* in ĀṭānSū(Gil) might be a prakritism according to HOFFMANN 1939 : 13, n.4. Cf. Pāli *nam 'atthu*.

For acc.sg.n. *taṃ* ... *yaṃ* instead of *tad* ... *yad* 21. see BHS 11 and 21.46.

In ĀṭānSū(CASkt) we read in the fourth *pāda*: *yat prajānāsi cakṣuṣmān*, in ĀṭānSū(Gil) *yaṃ prajānāti buddhimān* "what knows the wise one" and in Tib. *blo ldan khyod kyis gaṇ mkhyen pa*. *Cakṣuṣmān* is

an offence against the metre *anuṣṭubh* which should be at the end of the fourth line - ॐ. Cat.no.175 fol.37v4-5 reads *cakṣumān* which would be metrically correct and might be influenced by Pāli *cakkhuma*. Cf. e.g. SN I 121.14-15 *mahāvīra mahāpañña* || ... *pāde vandāmi cakkhuma*. In ĀṭānSū(Pāli) both stanzas are missing. *buddhimān* of ĀṭānSū(Gil) is found in Tib. *blo ldan*, but on account of the Tib. *khyod kyis* one may conclude that the Tib. translators read *prajānāsi* in the Skt. Text as in the repetition of this verse in § 21.2.

In the fourth *pāda* of the second verse we read in ĀṭānSū(CASkt) *tvām cāhaṃ śaraṇaṃ gataḥ* and in ĀṭānSū(Gil) *tvām cāsmi śaraṇaṃ gataḥ*. Here too the Tib. *khyod la'an bdag ni skyabs su mchi* "and to you I go for refuge" is closer to ĀṭānSū(CASkt).

§ 1a.3

The *mantra* in ĀṭānSū(CASkt) *tadyathā | bilimāha | balimele | purā | pure | ghorī | gandhārī | corī | (35) caṇḍālī | sopakke sthulasāpati | padumāpati svāhā* (<|>) is the first *mantra* mentioned above which is added in the CA manuscripts Cat.-nos. 175 fol.38v1-4 and 174 r7 and which has no parallel in the other ĀṭānSū versions.

2. Example

This example shows which difficulties arise in editing a text even when there are complete parallel versions available.

ĀṭānSū(CASkt)

§ 9a.1

yānāny ete abhiruhya guhyakā ॐ ॐ - ॐ - |
 diśa(ś) catasra pālayanti mahārdhikā mahābalāḥ¹ <||>
 (53) teṣāṃ ca rajñāṃ n(a)g(a)rāṇi vivī(dhā) ॐ ॐ - ॐ - ||²

1. HOFFMANN 1939: 51, 53 could make use of only one manuscript, Cat.-no.31v5-6, for this and the following half verse. Cat.-no.31v5 reads *pracarās teṣāṃ r. ॐ - || - - - - santi teṣāṃ vividhā antarīkṣagāḥ* ||. Cf. Pāli: *pacārā tassa rājino*. Cat.-no.621r1-3, which preserves more text from the first verse, corresponds to ĀṭānSū(Gil).
2. Cf. ĀṭānSū(Gil) *vividhā antarīkṣakāḥ*. HOFFMANN 1939: 53 reads *antarīkṣagāḥ* following Cat.-no.31v6.

§ 9a.2

(tadya)thā¹ āṭānāṭā² kuṇāṭā (parikusa)ṇāṭā nāṭā nāṭāpurikā <|>
 uttareṇa (ka)vivaṇko³ jalaugh(o) 'pareṇa navaṇ(a)v(aty a)mbarā-
 vatī pu(ṣ)karā puṣkarāvatī mahī⁴
 saro 'tra dharaṇī nāma
 pṛthaksrotaḥsamālayaḥ <|>
 srotāṃsi yataḥ prajāy(anti)
 + + + + + + + |

§ 10a.1

+ + + + (u)śīranāṃdayās taṃtalis tataliḥ tatalā tato tali eśī peśī
 tataḥ eśī pakṣiṇa iva dṛśyaṃte antarīkṣeṇa vaihāyase <|> uttaro-
 ttareṇa nāḍāpurikāyā (bakāva)tī nāma sā sabhā <|> yatra yakṣāḥ
 saṃniṣīdaṃti saṃnipataṃti <||>

§ 10a.2

(55) bhirikāpādalaṃbosthā⁵ karāḍā lomaśodarāḥ <|>
 vṛkṣā nityaph(alās tatra nānādvija)nik(ū)jitāḥ⁶ <||>
 mayūrakumjābhīratāḥ⁷ kokilaiś ca mahāvane <|>

1. Cat.-nos.621 and 1189 preserve most of the text. HOFFMANN 1939: 53 had only the divergent version of Cat.-no.31v6.
2. Cat.-no.31v6 reads: *āḍānāḍ(ā)* as *ĀṭānSū*(Gil).
3. Cat.-no.31v6 reads: *kaphīvaṇgo*
4. The list of names ends with *mahī* according to Tib. *sa gzi can*. Originally the text hereafter could have been in verses as in Tibetan.
5. Cf. SWTF *birikā-pāda*. Cat.-nos. 33.15v4 reads *bhirikk*, Cat.-no.1189r3 *bhirikā-pāda*^o. *ĀṭānSū*(Tib.) reads *rkañ mi sdug* "having ugly feet".
6. MAUE (1985: 106r3 and n.126) proposed to restore to *nānādvijanikūjitāḥ* "resounding with the voices of manifold birds", This agrees with *ĀṭānSū*(Gil). MAUE refers to the same wording in Mvu III 438.20. According to him this restoring agrees with the Uighur translation. Cf. SWTF s.v.
7. This reading of the compound is attested in two manuscripts, Cat.-no.631v4 and 1189r4, translated by SANDER 1987: 199, n.27: "delightful through peacocks and creepers". Cf. SWTF s.v. HOFFMANN has restored this line according to the Tibetan (= *ĀṭānSū*(Tib) I: 496 [2.43]) to (*mayūrakrauñcābhiru*)*tāḥ* "filled with the voices of peacocks and curlews", which corresponds to *ĀṭānSū*(Pāli): *mayūraḥkoñcābhirudā* and *ĀṭānSū*(Gil). Cf. the Chin. Translation in HOFFMANN 1939: 54: "Kalaviṅkas, Pfauen und alle Arten von Vögeln lassen beständig wohlklingenden Gesang erschallen."

jīvaṃjīvakaśabdaiś ca	atha u(ṣṭ)r(aravair api)
◡ ◡ ◡ ◡ (kura)vak(ā)	◡ ◡ ◡ ◡ ◡ - ◡ - ◡ - < >
ramate 'sau nṛtagītena	kubero naḍinyā ¹ saha < >

ĀṭānSū(Gil)

§ 9.1

yā(n)ā(ny) ā(kā)śe ² 'bhir(u)hya	gu(hya)kāḥ kāmagāminah < >
diśaś catasrah pālayanti	mahardhikā mahābalāḥ < >
teṣāṃ ca rājñāṃ nagarāṇi	vividhā antarīkṣakāḥ < >

§ 9.2

tadya(thā āṭā)(350v2)nāṭāḥ kunāṭāḥ parikusanāṭāḥ nāḍā nāḍāpurikā
 <|> **uttareṇa kapīvaṃkā**
jalaugho 'pareṇa ca navanavaty ambarā ambarāvatī puṣkarā
puṣkarāvatī mahī <|>
saro 'tra dharaṇ(a)kaṃ nāma srota<h>samālayah <|> (350v3)
prthak srotāṃsi yataḥ
pravarttante yato vṛṣṭiḥ jāyate |

§ 10.1

pāre bhadanta uśīranāḍāyāḥ **taṃtaliḥ taṃtaliḥ esi pesi tato esi**
pakṣiṇa iva dṛśyante antarīkṣe v(i)hāyasi <|> (350v4) uttarā
 uttareṇa bhadanta nāḍāpurikāyā bakāvatī³ nāma sā sabhā | yatra
 yakṣās sanniṣṭamti sannipatanti <|>

§ 10.2

bhirikkapālā lamboṣṭhā	karāḍā lomaśodarāḥ < >
vṛkṣā nitya(350v5)phalās tatra	nānādvijanikūjitāḥ < >
mayūrakrauñcābhirutaiḥ	kokilaiś ca mahāsvaraiḥ < >
jīvajīvakaśabdaiś ca	atha uṣṭraravair api < >
kokusmakā kurabakā	madhupuṣparasapriyā
(350v6)ramate 'sau nṛtagītena	kubero nalinyā saha < >

1. HOFFMANN 1939: 16 reads *tyā* for *nyā* and therefore restores to *padmavatyā*. *Naḍinyā* is fully preserved in Cat.-no.1189r5 and in part in Cat.-no.2814rb. *nalini* is another word for "lotus".
2. *ākāśe* has no equivalent in ĀṭānSū(Tib) 492 [2.36].
3. Cf. ĀṭānSū(Tib) *bya gar can* "having herons". For Tib. *bya gar* = Skt. *baka* see NEGI s. v.

ĀṭānSū(Tib) 492-496§ 9.1 (2.36)¹

rdzu 'phrul chen po stobs po che'i ||
 gnod sbyin 'dod dgur mchi ba rnams ||
bzon pa de dag 'tshal nas ni ||
phyogs bži dag ni skyon bar bgyid ||

The translation of the third line agrees with *ĀṭānSū*(CAskt)
*yānāny ete*² *abhiruhya*

(2.37)

rgyal po dag gi groñ khyer dag |
 sna tshogs mkha' la rgyu ba mchis ||

The prose list of towns in 2.37- 2.39 agrees with the Skt. versions.
 The Skt. names *taṃtaliḥ tataliḥ esi pesi tato esi* which sound like a *mantra*
 are translated into Tibetan.

2.40³

chab rgyun mañ po'i gnas gyur pa ||
 'dzin pa žes bgyi'i mtsho mchis te ||
 chab rgyun tha dad de las 'byuñ ||
 de las dguñ char 'bab par 'gyur ||

Whereas the following list of towns in *ĀṭānSū*(Skt) § 10.2 is in
 prose, we have in *ĀṭānSū*(Tib) 2.41 one stanza and prose in the latter half
 (2.42).

2.43⁴

de na ljon śin 'bras bu rtag |
 rma bya khruñ khruñ sgra sñan dañ ||
 khu byug sgra skad chen po dañ ||
 śaṅ śaṅ te'u dag sgra 'byin cin ||
 rma bya rnams kyī sgra dag dañ ||

1. 2.36 and 2.37 correspond to *ĀṭānSū*(Skt) § 9.1

2. For n.acc.pl *ete* cf. BHSG 21.36.

3. This stanza corresponds to the prose of *ĀṭānSū*(Skt) § 9.2 *saro* etc.

4. 2.43 corresponds to *ĀṭānSū*(Skt) § 10.2.

ko'um kum pa dañ chun lag dañ ||
 bya nams sna tshogs skad 'byin cin ||
 me tog sbrañ rtsi'i ro la dga' ||
 lus ñan po de glu gar gyis ||
 padma can dañ lhan cig rtse ||

Comments

The first line of the verse in ĀṭānSū(CASkt) § 9a.1 is a *sa-vipulā yānāny ete abhiruhyā guhyakā* ... "The Guhyakas ... mounting these vehicles". The BHS form *ete*¹ instead of classical Skt. *etāni* could be used *metri causa*. ĀṭānSū(CASkt) agrees with the Tib. *gnod sbyin ... bñon pa de dag 'tshal nas ni* || Cf. Pāli *te yāne abhirūhitvā* "Mounting (their) vehicles they (roam about all quarters)". The reading of ĀṭānSū(Gil) *yā(n)ā(ny) ā(kā)śe 'bhir(u)hya* "Mounting the vehicles in the sky" has no parallel.

In the third line *diśaś catasra pālayanti*, *catasra* might be *metri causa*, but also for the type *catasraḥ pālayanti* we find an example in BALK 1988: 143 §105. The form *pālayanti*, resp. *pālayati* which causes one hypermetric *akṣara*, is found everywhere in this text. These *-aya-* form should be regarded as based on Prakrit *-e-*, as BALK 1988: 142 §104 notes.

In the fifth line the first half of the *amuṣṭubh* is --ॐ--, a type which was not described by BALK 1988, but which agrees with the licenses of Buddhist metrics². With the following *nagarāṇi* this would make a *sa-vipulā* (?). From the following line containig two adj. m. nom. pl. *vividhā antarīkṣakāḥ* one could also conclude that perhaps originally m. nom. pl. *nagarā* was intended as in Pāli (cf. HOFFMANN 1939: 53) *tassa ca nagarā ahu | antalikkhe sumāpitā* || According to MW *s.v. nagara*, *nagara* as m. noun is only found in Mahābhārata.

The following enumeration (ĀṭānSū 9.2) of towns, rivers, oceans etc. in the sky is given in prose as in ĀṭānSū(Tib), even though some parts seem to be a rhythmic prose. In Tib. 2.40-41 we find two verses which correspond to Skt. *saro 'tra dharan(a)kaṃ nāma srota<ḥ> samālayaḥ*

1. Cf. BHSg 21.36.

2. For this suggestion I thank Prof. BAHULKAR and M. HAHN.

<|> (350v3) *prṭhak srotāṃsi yataḥ pravarttante yato vṛṣṭiḥ jāyate ... taṃtaliḥ taṃtaliḥ esi pesi tato esi pakṣiṇa iva drśyante antarīkṣe v(i)hāyasi* <|> With the reading of CASkt. *dharaṇī* we have here two lines of an *anuṣṭubh*. Cf. the Pāli text (HOFFMANN 1939: 53) which is completely in verse form: *uttareṇa kapīvanto janogham apareṇa ca | ... rahado pi tattha dharaṇī nāma yato meghā pavassanti vassā yatto patāyanti ||* In chapter 6.6 of *Lokaprajñapti* we find four stanzas which describe the four great streams that flow from Lake Anavatapta¹. The Skt text of the first stanza which reminds us of the verse just quoted from *ĀṭānSū* runs as follows:

*uttareṇa kadhīvaṃkaḥ jalaugham apareṇa tu |
da(śo) mahodadhis tatra prṭhaksrotākaro mahān ||*

“In the north lies Kadhīvaṅka, in the west however are abundant waters.

There lies the sea Daśa, the great place of origin of different rivers.”

In *ĀṭānSū*(CASkt) the name of the lake is Kavivaṅka with the variant reading Kaphīvaṅgo in Cat.-no.31v6, in *ĀṭānSū*(Gil) Kapīvaṃkā and in Tib. 2.38 Kapibaṅka. The Tibetan reading might be due to a manuscript, as e.g. from Gilgit, which did not make a difference between *-va-* and *-ba-*.

The phrase *(u)śiranāṃdayās taṃtaliḥ tataliḥ tatalā tato tali esī pesī tataḥ esī* which sounds like a *mantra* is a list of names of towns which lie in the air looking like birds. All the names are translated in *ĀṭānSū*(Tib).

In *ĀṭānSū*(Gil) 10.2 = Tib. 2.42-43 the *yakṣas* and Kubera’s place are described.

“They (*scil.* the *yakṣas*) have ugly feet², pendent lower lips, gaping mouths³ and hairy bellies.

The trees there bear always fruit.

They are resounding with the voices of manifold birds,

1. Cf. the full text and discussion in DIETZ 1996: 7-15.

2. Skt. *bhirikāpādā*, Tib. *rkaṅ mi sdug la*. Gil. *bhirikkapālā* “protectors of the fearful”?

3. Skt. *karāḍā* could also be translated “they are dreadful” as in Tib. *jigs ruṅ*. Cf. SWTF s.v. *karāḍa*.

with the cries of peacocks and curlews,
 with noisy cuckoos¹,
 with the sounds of partridges
 and even with the roars of camels².
 The Kokusmaka- and Kurubaka-plants³
 with the pleasing, sweet taste of their blossoms.

Kubera rejoices (there) in dance and songs
 together with Nalinī.

The following example shows a list of gendered types which is repeated for other seven classes of supernatural beings. Such lists in which the beings are given first in male and then in female form is one of the characteristic elements of *rakṣā* literature⁴.

3. Example

ĀṭānSū(CASkt) § 12a.6

(yasya kasyacid) bh(a)d(a)ṃt(a) bh(a)g(ava)taḥ śrāv(akasya) bhi-
 kṣor vā bhikṣuṇyā vā upāsakasy(a (vā upāsikāyā vā i)d(a)m ev(a)
 āt(ānāṭikaṃ sūtraṃ vidyā rakṣā pādavandanī vi)s(ta)reṇod(d)iṣ(ṭ)ā
 bhaviṣyati pravartā <|> tasya sati k(a)śc(i)d **gandh(arvo vā) g(a)-**
ndharvī vā gandha(rvamahallako) vā g(andharvama)hallikā vā
g(andharvapotalako vā) g(a)ndharvapotali(kā vā) gandharva-
pāriṣado vā gandharvapā(riṣaḍī vā) gandharvapracaro vā
gandharva)pr(a)carī vā viheṭh(ako avatā)raprekṣī
 (avat)āragaveṣī⁵ upasaṃkramiṣyati upasthā(syaty upaniṣatsyati na
 lapsyate avatāraṃ na lapsyate ālambanaṃ na lapsyate |
 gandharvāṇ(ā)ṃ gandharvasamitiṃ gaṃ(tuṃ na lapsyate |
 āḍ(a)k(a)v(a)n(t)āyāṃ r(ā)jadhānyāṃ v(āsaṃ ||)

1. ĀṭānSū(CASkt) "They are delightful through peacocks and curlews and through the cuckoos in the great wood."
2. The Tib. is *rma bya rnam kyī sgra dag dan* "the peacocks' voices".
3. According to MW *kurubaka* means "red amaranth; the blossom of red amaranth". The Tib. has here two more birds: "the Ko'umkumpas, the ospreys (cf. Negi s.v. *chun lag*) and manifold birds cry and enjoy the taste of the honey of the flowers."
4. Cf. SKILLING 1992: 147.
5. This phrase occurs also in *Saddharmapuṇḍarīka* and *Aṣṭasāhasrikā Prajñāpāramitā*. Cf. SKILLING 1992: 147f. and 148, n.1.

ĀṭānSū(Gil) § 12.6

(351r4)yasya kasyacid bhadanta bhagavataḥ śrāvakasya bhikṣor vā
 bhikṣuṇyā vā upāsakasya vā upāsikāyā vā idam evāṭānāṭīyaṃ
 sūtraṃ vidyārakṣā⁶ pādavandanī vistareṇoddiṣṭā bhavi(351r5)ṣyati
 pravṛttā <|> tasya sacet kaścid gandharvo vā gandharvī vā
 gandharvamahallako vā gandharvamahallikā vā gandharvapotalako
 vā gandharvapotalikā vā **gandharvapārṣado vā gandharvapārṣa-**
(351r6)dī vā gandharvapracarō vā gandharvapracarī vā viheṭhako
 'vatāraprekṣī avatāragaveṣī upasaṃkramiṣyaty upasthāsyaty upa-
 niṣatsyate na lapsyate 'vatāraṃ na lapsyate ālam̐ba(351r7)naṃ na
 lapsyate gandharvāṇāṃ gandharvasamitiṃ gaṃtuṃ na lapsyate |
 aḍakavantāyāṃ rājadhānyāṃ vāsaṃ <||>

Vaiśravaṇa proclaims: “Venerable one, if a Śrāvaka, a monk, nun, layman, or laywoman of the Blessed one is taught this ĀṭānSū ... , and a *gandharva* or *gandharvī* etc. draws near ... with ill-intent, looking for a chance to enter, he/she will get no entry, he/she will get no foothold: he/she will not gain entry at the *gandharva* assembly, or find a place in the royal city of Aḍakavantā.”

This text is repeated for the *piśācas*, *kumbhāṇḍas*, *pretas*, *nāgas*, *kaṭapūtanas*, *yakṣas* and *rākṣasas*. The divergence between °*pāriṣado*, °*pāriṣadī* in ĀṭānSū(CASkt) and °*pārṣado*, °*pārṣadī* “belonging to the assembly of” in ĀṭānSū(Gil) has to be noted. SANDER 1985 has shown that the divergence of these terms is one of the characteristics marking the affiliation to the Sarvāstivādin (CASkt) or Mūlasarvāstivādin (Gil) school of Buddhism.

4. Example

The final part of the Sūtra begins in ĀṭānSū(Skt) § 21.1 and Tib. 12.1. After the recitation of the ĀṭānSū Buddha relates to the monks the events of the previous night. Whereas in ĀṭānSū(Tib) [SKILLING 1994: 532-558 (13.1-21.3)] the complete Sūtra is repeated by the Buddha, ĀṭānSū(Skt) abbreviates this part and quotes only the beginning. We read:

ĀṭānSū(CASkt) § 21.a4

(atha vaiśravaṇo mah)ārājā mama (t)ūṣṇīm(bhāvenādhivāsanam
viditvā tasyām velāyām mama purata i)da(m e)va āṭānāṭikam
sūtram vi(d)y(ām) r(ak)ṣ(ām pādavandanīm vistareṇa babhāṣ)e |

§ 21.a5

janā api(śunā ye hi
vadanyā vītamatsarāḥ |)

-- 1

ye buddha(m) śaraṇam gatā <||>

§ 21a.6

iti vistare(ṇa āṭānāṭikam sūtram vidyām rakṣām pādavandanīm) +
+ + + + | (atha vaiśra)vaṇo (mahārājā mama) bhāṣitam
abhinandyānu(79)modya mama pādaū śirasā vanditvā
tatraivāntarhitah <||>

§ 22a.1

udgrhṇīdhva(m) bh(i)kṣava (idam e)va āṭānāṭikam sūtram vidyām
ra(kṣām pādavandanīm vistareṇa udgrhṇīta) paryavāpnuta yāvad
eva anabhiprasannānām vyāḍānām yakṣānām amanuṣ(y)ā(nām
naivāsikānām abhiprasādāya abhiprasannānām ca vyāḍānām
yakṣānām bhūyo)bhāvāya |

§ 22a.2

idam avocad bhagavān āptamana<sa>s te bhikṣavo bhagava(to
bhāṣitam abhyānandan ||)

In ĀṭānSū(CASkt) § 21a.5 the first stanza of ĀṭānSū is quoted again:

“Those men who are not calumnious,
munificent, free from envy
who have taken refuge to the Buddha
(those men will gain profit).”

ĀṭānSū(Gil) is even shorter. Vaiśravaṇa takes leave of the Buddha
“after having recited *in extenso* before me the Āṭānāṭiya sūtra, the spell,
protection, respectful salutation (§ 21.6) prostrating his head at my feet he

1. This *pāda* is completely preserved in ĀṭānSū(Gil) § 2.5: *lābhās teṣām manuśyāṇām*.

vanished from the spot.” The Sūtra concludes with the Blessed One’s recommendation that the monks learn and master the *ĀṭānSū*. It ends with the stock formula: “Thus spoke the Blessed One. Delighted at heart the monks rejoiced in the Blessed One’s word.”

ĀṭānSū(Gil)§21.4

atha vaiśravaṇo mahārājo mama tūṣṇīmbhāvenādhivāsanam viditvā mama pu(354r2)rastād idam evāṭānāṭīyaṃ sūtram vidyārakṣā<m> pādavandanī<m>⁶ vistareṇa bhāṣitvā

§ 21.6

mama pādau śir asā vanditvā tatraivāntarhitāḥ <||>

§ 22.1

udg rñīdhvaṃ yūyaṃ bhikṣava idam evāṭānāṭīyaṃ sūtram vidyārakṣā(m) pādavaṃda(354r3)nī(m) vidhārayata grāhayata vācayata yāvad evātmano rakṣāyai guptaye sparśavihārāya anabhiprasannānāṃ ca vyāḍānāṃ yakṣāṇāṃ amanuṣyāṇāṃ naivāsikānāṃ abhiprasādā(354r4)ya abhiprasannānāṃ ca bhūyobhāvāya <|> adhivāsayanti te bhikṣavo tūṣṇīmbhāvena <|>

§ 22.2

idam avocad bhagavān āptamanasas te bhikṣavo bhagavato bhāṣitam abhyanandan ||

From this short exemplification of the divergencies between the two Skt versions of the Sarvāstivādin and Mūlasarvāstivādin schools one may become aware, that a revised edition of *ĀṭānSū* has become necessary not only because of the many newly identified fragments and the nearly complete *Dīrghāgama* manuscript from Gilgit/Bāmiān, but also because the principles of edition of Central Asian manuscripts have been refined since 1939. Mainly one has noted the divergent features of the (Mūla)-Sarvāstivādin language of Central Asia and Gilgit. This is owed to the research and publication of Sanskrit fragments from Central Asia by the publications of ERNST WALDSCHMIDT and his pupils, a research which was continued by WALDSCHMIDT’s successor HEINZ BECHERT at the University of Göttingen.

Abbreviations

ARIRIAB	Annual Report of the International Research Institute for Advanced Buddhology at Soka University.
ĀṭānSū	Āṭānātīya- or Āṭānātika-Sūtra.
ĀṭānSū(CASkt)	Āṭānātika-Sūtra (Central Asian, Sanskrit).
ĀṭānSū(CAUig)	Āṭānātika-Sūtra (Central Asian, Uigur).
ĀṭānSū(Gil)	Āṭānātīya-Sūtra (Gilgit).
ĀṭānSū(Pāli)	Āṭānātīya-Sutta (Pāli).
ĀṭānSū(Tib)	Āṭānātīya-Sūtra (Tibetan); quoted according to Skilling 1994.
BHSD	F. EDGERTON, Buddhist Hybrid Sanskrit Dictionary, Repr. Delhi: Motilal 1970.
BHSG	F. EDGERTON, Buddhist Hybrid Sanskrit Grammar, Repr. Delhi 1970,
BSOAS	Bulletin of the School of Oriental and African Studies, Univ. of London, London.
CA	Central Asian.
Cat.no.	Catalogue number (SHT).
DĀ(Gil)	Dirghāgama manuscript (Gilgit).
Jā	H.A. JÄSCHKE, A Tibetan-English Dictionary, Repr. London 1968.
JICABS	Journal of the International College for Advanced Buddhist Studies.
JICPBS	Journal of the International College for Postgraduate Buddhist Studies.
JPTS	Journal of the Pāli Text Society, London.
Mhjsū	Mahāsamāja-Sūtra (see Waldschmidt 1980: 136-174).
MIAKPh	Monographien zur Indischen Archäologie, Kunst und Philologie, Berlin.
Mpps	É. LAMOTTE, Le traité de la grande sagesse de Nāgārjuna (Mahāprajñāpāramitāsāstra), T.1-5, Louvain 1944-80. (Publications de l'Institut Orientaliste de Louvain 25, 26, 2, 12, 24).
Mvu	Mahāvastu-Avadāna, ed. É. SENART, 3 vols., Paris 1882-1907.

MW	MONIER MONIER-WILLIAMS, A Sanskrit-English Dictionary, Oxford 1899.
Negi	J.S. NEGI, Tibetan-Sanskrit Dictionary, 16 vols., Sarnath 1993-2005.
PTSD	Pali Text Society's Pali-English Dictionary.
SHT	Sanskrihandschriften aus den Turfanfunden; cf. Waldschmidt 1965-2009.
Skt	Sanskrit.
SN	Samyutta-Nikāya, ed. L. FEER, 5 vols., London 1884-1898, vol.6 Indexes by C.A.F. RHYS DAVIDS, London 1904. (Pāli Text Society).
SWTF	Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden. Cf. BECHERT 1973ff.
Tib.	Tibetan.

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आचार्यहरिभद्ररचिता
रत्नगुणसञ्चयगाथाव्याख्या

RATNAGUṆASAÑCAYAGĀTHĀVYĀKHYĀ
by
ĀCĀRYA HARIBHADRA

प्रज्ञया न भवे स्थानं कृपया न शमे स्थितिः ।

अनुपायेन दूरत्वमुपायेनाविदूरता ॥

विपक्षप्रतिपक्षौ च प्रयोगः समतास्य च ।

दृङ्मार्गः श्रावकादीनामिति सर्वज्ञतेष्यते ॥ इति ॥ १ ॥

(अभिसमयालङ्कारः १.११-१२)

मायोपमपरिवर्तः षड्विंशतिमः

विवृद्धयैवं वर्द्धितस्य निरूढिर्वक्तव्येत्याह—[97a] अविवर्तियस्येत्यादि। यदा-
वैवर्तिकस्य विशेषेण वरबोधये प्रस्थितस्य यो बोधिसत्त्वश्चित्तोत्पादं महाकरुणया सत्त्वार्थ-
करणार्थमनुमोदते सम्यगाशयेन तदा त्रिसाहस्रसुमेरुं पलाग्रेण तुलयित्वा ग्रहीतव्यं स्यात्
प्रमाणम्। न त्वेव तस्य जिनपुत्रस्य कुश[ल]स्यानुमोदनातो निरूढस्य प्रमाणं ग्रहीतुं
शक्यमस्योपलक्षणत्वादन्वेषामपि धर्माणां निरूढाणां प्रमाणं नैव ग्रहीतुं शक्यमिति भावः ॥ 1 ॥

निरूढयैवं निरूढस्य चित्तसंस्थितिर्वक्तव्येत्याह—यावन्तेत्यादि। यावन्तः सत्त्वाः
सम्भारादिभूमौ कुशलार्थिकाः प्रमुदितादिभूमौ च मोक्षकामाः। सर्वेषु तेषु यावाननुमोदितो
भवति पुण्यस्कन्धस्तदधिकपुण्यस्वभावायाश्चित्तसंस्थितेर्लाभात् सत्त्वार्थं ते बोधिसत्त्वाः क्रमेण
जिनगुणाननुप्राप्य दास्यन्ति धर्मं जगतेऽशेषविपर्यासदुःखापगमाय। एतानि च लिङ्गादीनि
यथाक्रममूष्मादि[97b]चतुर्विधनिर्वेधभागीयस्वरूपाणि मूर्द्धाभिसमये वेदितव्यानि ॥ 2 ॥

निर्वेधभागीयानन्तरं दर्शनमार्गम्। तत्र चतुर्विधो विपक्षो ग्राह्यग्राहकविकल्पः।
ग्रहीयत इति प्रतिपक्षोपादानेन वक्तव्य इत्यादौ तावत् स कुलो(सकल)प्रवृत्तिपक्षाधिष्ठानं प्रथमं
ग्राह्यं विकल्पं प्रहेयं वक्तुमाह—यो बोधीत्यादि। यो बोधिसत्त्वो दर्शनमार्गप्रयोगावस्थायां
यथोक्तविकल्पप्रहाणादविकल्पकः, सर्वानेव धर्मान् हेतुफलभावविरहाच्छून्यानिमित्तान् परि-
जानाति, सकलसमारोपितधर्मविवेकेन निष्प्रपञ्चानत एव न च प्रज्ञाया यथोक्तविकल्पोल्लेखेन
बोधिं पर्येषयति। हेतुफलभावसम्बन्धादन्वयेन संयुक्तः प्रज्ञया दर्शनमार्गात्मिकया वरपारमितया
दर्शनमार्गमनसिकारयुक्तत्वाद्योगी ॥ 3 ॥

द्वितीयं सकलनिवृत्तिपक्षाधिष्ठानं च ग्राह्यविकल्पप्रहेयं तथैव दृष्टान्तपूर्वकं वक्तुमाह—
आकाशेत्यादि। य[98a]थाकाशधातुना सह गगनस्य परस्परपरिहारादिलक्षणो नि(वि)रोधो
न भवेत्, यस्मात्तेनाकाशधातुना तस्य गगनस्य क्वचिद्देशे केनचित् प्रकारेणैष विरोधः
प्राप्तोऽपितु किं शब्दस्य क्षेपाभिधायित्वेन स्वात्मनि कारित्रविरोधासम्भवाच्चेति भावः। तथा
प्रज्ञायां दर्शनमार्गस्वभावायां चरितो विद्वान् बोधिसत्त्वो निर्विकल्पज्ञानलाभादव(भादा)-
काशसदृशो दर्शनमार्गचित्तचैतप्रवृत्त्यवस्थायां यथोक्तविकल्पप्रहाणादुपशान्तचारी स्यात्। अतो
नैव तस्य केनचित् सह विरोध इति भावः ॥ 4 ॥

ग्राह्यविकल्पद्वयं निर्दिश्यैवं ग्राहकविकल्पद्वयं वक्तव्यमिति। प्रथमं द्रव्यसत्पुरुषा-
धिष्ठानं(नान्) ग्राहकविकल्पां(ल्पान्) प्रहेयतया तथैवावेदयन्नाह—यथेत्यादि। यथा माया-

कारेण निर्मितपुरुषस्य नैवं चित्तं भवति निर्विकल्पत्वात्तोषयिष्यामि सन्निहितामिमां प्रेक्षक-
जनतामिति। अथ च स एव निर्मितः पुरुषो विशिष्टार्थ[98b]निर्भासिज्ञानजननाभिमानात्-
करोति कार्यमत एव पश्यन्ति तं प्रेक्षकाः स्वाभिमानबलाद्विविधं कायं(र्यं) निदर्शयन्त-
मेकानेकस्वभावविरहात् पुनर्नैव तस्य निर्मितपुरुषस्य कायो नापि चित्तं न च वचनस्वरूपं
नामधेयं भवति। तथा प्रज्ञायां दर्शनमार्गप्रयोगावस्थायां चरिते(तो) बोधिसत्त्वे(त्वो) न कदा-
चिद्भवति चित्तं बुद्ध्वा बोधिजगद्धर्मदेशनादिना परिमोचयिष्यामीति। अथ च देवादिगतिषु
नानौपपत्तिं प्रकारके(वै)चित्र्याद्विविधाम्। सत्त्वार्थकरणात्क्रियां(णादि नानाक्रियां) संयुक्ता-
(क्तां) दर्शयति संवृतिमात्रत्वान्माया सदृशीं यथोक्तविकल्पविरहादविकल्पचारी ॥ 5-6 ॥

द्वितीयं च प्रज्ञप्तिस्तपुदगलाधिष्ठानं ग्राहकविकल्पं प्रहेयतया पूर्ववद् वक्तुमाह—
यथेत्यादि। यथा बुद्धनिर्मितकरोत्येव विशिष्टनिर्वा(र्मा)णस्वभावत्वादबुद्धकार्यं न च
तस्योत्पद्यते निर्विकल्पत्वेनात्मनि बहुमानोत्पादनात्मदः कुर्वतः किञ्चित्कार्यम्। तथा प्रज्ञाया
दर्शनमार्गचित्तचैतत्प्रवृत्तिस्वभावायां यथोक्तविकल्पप्रहाणाच्चरितो विद्वान् बोधिसत्त्वो दर्शयति
[99a] सर्वा क्रियां हेतुफलभावविरहाद्यथाक्रमं निर्मितमायातुल्याम्। तदेवं चतुर्विध-
विकल्पप्रहाणादनभिनिवेशयोगेन सर्वार्थक्रियाकारी स्यादिति ॥ 7 ॥

पूर्ववदुपसंहरन्नाह—पलेत्यादि। यथा पलगण्डेन तक्षकेन यथोपदेशं शिक्षितत्वाद्दक्षेण
स्वोत्प्रेक्षाकारित्वात् विदुषा कृतं दारुयन्त्रं यत् स्त्रीपुरुषतुल्यं तत्करोत्येव प्रतिभानजननात्सर्व-
कार्यं(र्यम्)। तथा प्रज्ञायामनन्तरोदितरूपायां च[तु]र्विकल्पप्रहाणेन चरितो विद्वान् बोधि-
सत्त्वो ग्राह्यग्राहकानभिनिवेशज्ञानेन सर्वमेव जगतः क्रियां करोति निर्विकल्पश्चिन्तामणि-
रिवेति ॥ 8 ॥

॥ रत्नगुणसञ्चयगाथाव्या[ख्या]यां मायोपमपरिवर्तः षड्विंशतिमः ॥



सारपरिवर्तः सप्तविंशतिमः

न केवलं यथोक्त[चतुर]विकल्पप्रहाणेनाविकलत्वादर्थक्रियाकारी बुद्धादिभिश्च प्रशस्यत इत्याह—एवमित्यादि। एवं यथोक्तचतुर्विकल्पप्रहाणेन चरतां विदुषां बोधिसत्त्वानां शक्रादिप्रमुखाः पृथुदेवसंघाः कृताञ्जलिपुटाश्चेतसा [99b]प्रणम्य कायेन वचसा च नमस्कारं कुर्वन्ति। बुद्धा भगवन्तोऽपि यावन्तो दशसु दिक्षु लोकधातौ विद्यन्ते सर्वे च ते गुणवर्ण-मालायाः परिकीर्तनं कुर्वन्ति ॥ 1 ॥

एत(अत) एव मारसमतिक्रान्तश्च स्यादित्याह—यावन्तेत्यादि। यावन्तो गङ्गानदी-बालुकासमेषु बुद्धक्षेत्रेषु सत्त्वा विद्यन्ते सर्वे ते परिकल्पमुपादाय मारा भवेयुः। एकैकरोम-कूपेभ्यः पुनस्ते तावतो मारानभिनिर्मायुस्तथापि सर्वे न शक्यते(न्ते) कर्तुं विदुषोऽन्त-रायम् ॥ 2 ॥

बाहुल्यादेवं देवपुत्रमारपरिवाति(?)क्रमं निर्दिश्य चतुर्मारसमतिक्रमं कथयन्नाह—चतु कारणेहीत्यादि। यथोक्त चतुर्विकल्पप्रहाणादेव प्रज्ञाबलाच्छून्यताविहारी भवति। महा-करुणासामर्थ्यान्न च सत्त्वत्यागी। प्रतिज्ञातपरिशिष्टार्थसम्पादनाद्यथावादी तथा सत्येन करोति, पुण्यज्ञानसम्पत्त्या च सुगताधिष्ठितो भवतीत्येभिश्चतुभिः कारणैः। कायिक्या बलसम्पदो तत्त्वा-(सम्पन्नत्वा)द्वलवान् [अ]प्रतिहतवचनत्वाद्विद्वान् चित्तस्यान्यथा कर्तुमश[100a]क्यत्वेन दुर्द्धषः। अतः स्कन्धमारादिभिरसंप्रकम्प्यो भवतीति गाथार्थो योज्यः ॥ 3 ॥

इदानीं येन कारणेन सहितो दर्शनमार्गो महाबोधेना(धावा)वाहको मत(मातर)—स्तत्कथयन्नाह—यो बोधीत्यादि। यो बोधिसत्त्वो महाबोधौ दर्शनादिमार्गसन्दर्शनेनान्येषां प्रतिष्ठानार्थं बोधिनिमित्तार्थमेव(वं) सम्यक्ग्रन्थार्थादिद्वारेण प्रत्यर्पणार्थं च चित्तेनाधिमोक्षा-दधिमुञ्चति भाष्यमाणामिमां प्रज्ञापारमितां मातरं तथागतानां बोधिप्राप्तये च स्वयं लिखनादि-करणात् प्रतिपत्त्या चाभिमुख्येन युज्यते सम्यगाशयेन सर्वज्ञतायां तदुपायप्रवर्तनात्साभिप्रस्थितो वेदितव्यः ॥ 4 ॥

यथा निर्दिष्टकारणसहितस्यैव दर्शनमार्गस्य विकल्पाप्रतिभासने सामर्थ्यमिति दृष्टान्त-पूर्वकमावेदयन्नाह—न चेत्यादि। यथा नैव धर्मधातुराकाशधातुस्तथतयाती(तथतास्व)रूप-त्वादुपैति स्थानत्वमथवास्थाने। सर्वोपाख्या (?) सामर्थ्यविरहलक्षणेऽन्तरीक्षनभसि मेघः सत्त्वकर्माधि[100b]पत्येन स्थितो भवति। विद्याधरश्च यथाऽनिलं वायुमण्डलं भुवनाभिप्रायो—

ऽकालपुष्पद्रुमं मन्त्रबलेनाधितिष्ठति प्रतीत्यसमुत्पादधर्मताबलम्। तद्वदेवमनन्तरोक्तकारण-
सहितदर्शनमार्गमवगच्छन् विद्वान् पण्डितो बोधिसत्त्वो नैव बुध्यमानं पदार्थं प्रवृत्ति-
पक्षाधिष्ठानग्राह्यविकल्पसमारोपितं लभते नापि च सर्वधर्मान्निवृत्तिपक्षाधिष्ठानग्राह्यविकल्प-
व्यवस्थापितात्र च देशकं द्रव्यसत्पुरुषाधिष्ठानग्राहकविकल्पसमारोपितं नापि च पश्यकं
प्रज्ञसित्पुरुषाधिष्ठान(न) ग्राहकविकल्पावस्थितम्। दर्शनमार्गेण(ण) यथोक्तचतुर्विकल्प-
प्रहाणात्। अतो धर्मतायां प्रतीत्यसमुत्पादनियामतायां सत्यामप्रतिष्ठितनिर्वाणमिच्छतामयं
विहारो यथोक्तकारणसहायो दर्शनमार्गे दशबलादिगुणे रतानां जिनतनयानां सन्तिष्ठत इति
भावः ॥ 5-6 ॥

बोधिसत्त्वमार्गेण समान एव श्रावकाणामयं विहार इति चेदाह—यावन्तेत्यादि।
तथागता[101a]नामर्हतां विमोक्षविहारं स्थापयित्वा यावन्तः श्रावकाणां सप्रत्येकबुद्धानां
दर्शनादिमार्गलक्षणा विहाराः। क्लेशावरणप्रहाणकारित्वेन शान्ताः। चित्तैकाग्रतोपशम-
वस्थायां दृष्टधर्मसुखविहाराकारित्वात्सुखसंप्रयुक्तास्तेषां सर्वेषामग्रोऽयं विहारोऽधिकज्ञेया-
वरण[प्रहाण]कारित्वेन, जिनतनया[ना]मसाधारणधर्माधिगमयोगेन निरुत्तरश्च स्यात् ॥ 7 ॥

सर्वप्रतिविशिष्टत्वे कथं न निर्वाणाधिगम इति चेदाह—आकाशी(शे)त्यादि। यथा-
काशे पक्षी विहरति, आकाशस्य पातविबन्धाभावेऽपि न च पतति स्वकर्मजनितपक्षद्वय-
सामर्थ्यात्। यथा चोदकमध्ये मत्स्यो विहरति न च निरुच्छासतया म्रियते स्वकर्माधिपत्येन।
एवं तत्रोपायकौशललाभात् तथा ध्यानबलपारमिताप्राप्तौ बोधिसत्त्वो मायोपमदर्शनमार्ग-
संमुखीकरणाच्छून्यताविहारी सन्न च निर्वृतिं प्राप्नोति। पूर्वप्रणिधानाहितमहाकरुणासामर्थ्ये-
नेति भावः ॥ 8 ॥

तस्मात्स[101b]वार्थमधिगन्तुकामो(मे)नायमेव विहारः सेव्य इत्युपसंहरन्नाह—य
इत्यादि। यः सर्वसत्त्वेभ्यो गुणैरग्रतां धर्मकायतामधिगन्तुकामोऽग्रं च सम्भोगकायं स्पृष्टुकामः
परमाद्भुतबुद्धज्ञानमिच्छेत्। अग्रं च निर्माणकायेन दातुं यथाक्रमं स्वपरार्थसम्पद्योगाद्वर-
मुत्तमधर्मदानं सम्यगिममग्रं भावयतु विहार(रं)हितकारिणां बोधिसत्त्वानामिति ॥ 9 ॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायां सारपरिवर्तः सप्तविंशतिमः ॥

अवकीर्णकुसुमपरिवर्तोऽष्टविंशतितमः

का पुनरियं महाबोधो यदर्थं यथोक्तकारणसहायो दर्शनमार्गोऽ[भि]प्रेत इति महा-
बोधेः स्वरूपं कथयन्नाह—यावन्तीत्यादि। यावन्त्यः काश्चिच्छिक्षाश्चित्तोत्पादादिक्रमेण परि-
दीपिता जगतां सारथिभाव(वा) नायकेन तासां शिक्षाणां मायोपमत्वेन क्षयानुत्पादाभावतया
क्षयानुत्पादज्ञानात्मिकायां महाबोधौ शिक्षेयं विशिष्टज्ञानं प्रहाणयोगाद्यथाक्रममग्रा निरुत्त-
[102a]रा च स्यात्। अतो यः सर्वशिक्षाणां विद्वानिच्छति पारं गन्तुं सम्यगिमां स प्रज्ञा-
पारमितां यथोक्तमार्गस्वभावां बुद्धत्वशिक्षां शिक्षितुं भावयत्विति यावत् ॥ 1 ॥

प्रसङ्गागतं निव(वृ)त्येदानीं प्रकृतमेव दर्शनमार्गं वक्तुमाह—अग्रमित्यादि। सर्वानुप-
लम्भत्वेनाविपर्यासतया प्राप्तकुशलधर्मसंग्रहादग्रं निधानम्। अयमेकक्षणिको मूर्द्धाभिसमये दुःखे
धर्मज्ञानक्षान्तिसंगृहीतो दानादित्रिमण्डलविशुद्धिप्रभावितं षट्त्रिंशदाकारनिर्जातो दर्शनमार्गो-
ऽपूर्वधर्मोपार्जनादुत्तमो धर्मकोशः। अतश्च बुद्धत्वोत्पत्त्यधिगमधर्मोत्पादनात् बुद्धानां गोत्रस्य
जनकः प्रमुदितादिदशभूमिनिष्पादनात् सुखसौख्यं(ख्य) [गं]जश्च स्यात्। तदेवं क्रमेणोप-
दर्शितनिर्वाणत्वादतिक्रान्ता भविष्यत्बुद्धत्वकरणादनागता दशसु दिक्षु वर्तमानत्वेन जगदर्थ-
करणाल्लोकनाथाश्च बुद्धा भगवन्तो ग्राह्यग्राहकचतुर्विकल्पानां प्रकर्षपर्यन्ताधिगमस्वभावत्वेन
दशम्या(म्यां) भूमौ प्र[102b]तिबद्धमूर्द्धाभिसमये नियमेन प्रहाणादितो दर्शनमार्गाद्यथाक्रमं ते
सर्वे प्रसूताः, प्रसविष्यन्ति प्रसवन्ति(न्ति) च। न चायं क्षीयते सर्वतथागतैरधिगम्यमानत्वेऽपि
शून्यतास्वभावत्वेन धर्मधातुदर्शनमार्ग इति यावत् ॥ 2 ॥

अत एवायं सर्वविपर्यासप्रहाणेन सर्वगुणसम्पदो हेतुरिति दृष्टान्तपूर्वकं कथयन्नाह—
यावन्त्येत्यादि। यथा यावन्तो लोके पुष्पवृक्षाः फलवृक्षा वनस्पतयो वा सर्वे ते मेदिनीतोऽपूर्व-
प्रादुर्भावात्समुद्गतास्तथोत्तरोत्तरवृद्धियोगात् प्रादुर्भूता, न च मेदिनी यथोक्तप्रमाणतो भाराति-
क्रान्ततया क्षयमुपैति, न चापि वृक्षाद्युपचर्या(या)द्वद्धिं, न च खिद्यते परिश्रमाभावात् न
चाप्यन्तर्द्धीयतेऽदृश्यत्वाभावात्। यतः सर्वकल्पविकल्पाभावात् निर्विकल्पाः। तथा यावन्तो
बुद्धाभगवन्तोऽर्हन्तः श्रावकाः प्रत्येकबुद्धाश्च देवाः सर्वे च जगदेषां यावन्तः सुखसौख्यधर्माः
सास्त्रवानास्त्रवाः सर्वे ते प्रज्ञापारमि[103a]तातो यथोक्तदर्शनमार्गा(र्गात्) तद्भावकबोधि-
सत्त्वस्य प्रसूताः। तथैव सर्वकल्पविकल्पाभावान्नैवं क्षीयते। न च विबद्धते कदाचित् प्रज्ञा
सम्यग्धर्मावबोधो दर्शनमार्ग इति यावत् ॥ 3-4 ॥

दर्शनमार्गमेवमभिधाय विपक्षप्रहाणादिकमाधारप्रतिपत्तिपूर्वकं सुबोधमित्याधारं भावनामार्गं तावत् सर्वगुणसम्पदो हेतुर्दृष्टान्तपूर्वकं वक्तुमाह—यावन्तेत्यादि। यथा यावन्तः सत्त्वा हीनगुणादियोगान्मृदवो मध्यद्रव्यादिसम्पत्तियोगात् मध्याः सर्वोत्कृष्टक्रिया[योगा]दुत्कृष्टा लोके सम्भवन्ति। सर्वे ते नित्यकार(नित्य)त्वादिनिषेधेन पूर्वशुभाशुभकर्महेतुकत्वात् संवृत्या-ऽविद्या प्रभवाः सुगतेनोक्ताः। तथाऽक्षेपकर्मसामग्रीप्रत्ययः समाक्षिप्तं कालं यावत्प्रवर्तयति पञ्चोपादानस्कन्धयन्त्रं न च यन्त्रमविद्या क्षीयते न चास्या वृद्धिरपूर्वसत्त्वप्रादुर्भावेन संवृत्याप्य-नुत्पादादिति मतिः। तथा यावन्तो यानत्रये ज्ञानविशेषत्वेन ज्ञाननया यथाक्रमं[103b]मृदु-मध्याधिमात्रत्वादुत्तरोत्तरार्थप्रापकत्वेन द्वारोपायभूताः (मूलाः)। सर्वे ते प्रज्ञापारमितातो भावनामार्गान्त(त्)द्भावकबोधिसत्त्वस्य संवृत्या प्रसूताः। तथाक्षेपकर्मसामग्रीप्रत्ययः प्रवर्तयति, यावदासंसारमन्योन्यसहायत्वेन ज्ञानयन्त्रं न च मायो[प]मत्वेन तत्त्वतः प्रज्ञापारमिताभ्यासपथो वर्द्धते क्षीयते वा ॥ 5-6 ॥

केनाकारेण साक्षात्कृतोऽसौ यथोक्तगुणवाहक इत्याह। योत्र(तू)प्रतीत्यादि यस्तु बोधिसत्त्वः प्रतीत्यसमुत्पादस्यैव मायोपमत्वेन क्षयाभावादक्षयार्थमिमां प्रज्ञापारमितामव-स्कन्ध(न्द)समापत्तिलक्षणं(णां) भावनामार्गमक्षयत्वेनैव बुध्यते स सूर्यो यथाभ्रपटलैर्मुक्तो रश्मिभिर्विधूयान्धकारं प्रभवन्ति(ति) स्वयं तद्विधूयाऽविद्यापटलं स्वयम्भूर्भगवानवकीर्ण-कुसुमनामा तथागतवद्भवतीति ॥ 7 ॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायामवकीर्णकुसुमपरिवर्तोऽष्टविंशतितमः ॥

अनुगमपरिवर्त एकोनत्रिंशत्तमः

भाव[ना][104a]मार्गमेवमभिधाय तत्र प्रहेयश्चतुर्विधो ग्राह्यग्राहकविकल्पद्वयं प्रहेयं ताव[त्] वक्तुमाह—चतुर्भीत्यादि। स्वपरार्थसम्पद्धेदात्तथा संवृतिपरमार्थभेदाच्चतुर्विधं ध्यानम्। इत्य(ये)भिश्चतसृभिश्चितैकाग्रताभिर्नवानुपूर्वविहारसमापत्तिलक्षणस्य भावनामार्गस्यानुलोमादि-क्रमेणालम्बनाद्विहरति ग्राह्यविकल्पद्वयप्रहाणेन प्राप्ताधिगममहत्त्वान्महानुभावो न च तत्रा-वस्थानादालयं नापि च निश्रयमवग्रहादभिनिवेशयोगेन करोति ग्राह्यविकल्पद्वयप्रहाणात्। अपि तु खलु पुनराश्रयाः सम्भारद्वयहेतुत्वादिमेऽत्र भावनामार्गालम्बेन पराश्रतुष्प्रकाराश्चितै-काग्रताऽभिनिवेशा भविष्यन्ति। विशिष्टज्ञानप्रहाणयोगादुत्तमा या श्रावकादिबोधैरुत्कृष्टत्वात् वरबोधेः प्राप्त्यर्थमेभिर्विहरतीति भावः॥ 1॥

अतोऽनन्तरं ग्राहकविकल्पद्वयं प्रहेयं निर्दिशन्नाह—ध्यान इत्यादि। यो ध्याने[ऽ]न- [104b]न्तरोक्तेऽत्र स्थितो भवेद्बोधिसत्त्वो ग्राहकविकल्पद्वयप्रहाणेन भावनामार्गलाभाद्वर-प्रज्ञाया लाभी। यस्मादारूप्यसमापत्तयश्चतस्रो रूपधातुध्यानस्वभावत्वादूपिसमाधयश्चत्वारः। च शब्दान्निरोधसमापत्तिश्चैकेति। सर्वे ते प्रज्ञोपाययोगेन विभाव्यमानत्वात् समाधयः श्रेष्ठाः। सम्यगिमे भूयो भूयोऽभ्यस्यमानत्वाद् ध्यानस्वभाववराग्रबोधौ तदनुकूलत्वादुपकारिभूता भवन्ति। एवमपि कर्तव्यशेषत्वेन बुद्धभूम्यावरणप्रहाणे यत्वा(यत्ना)भावान्न पुनरास्तवक्षये स शिक्षते बोधिसत्त्वः॥ 2॥

चतुर्विकल्पप्रहाणात् एवं सर्वगुणसम्पदामसौ हेतुरि[ति निर्दिशन्नाह—आश्चर्यमि]-त्यादि। हेतुम[ह]त्त्वादाश्चर्यं फलमहत्त्वादद्भुतमिदं चरितं सर्वगुणसम्पदामाश्रयभूतत्वाद् गुण-सञ्चयां(यानां) बोधिसत्त्वां(त्वानां) यदुत, यथोक्तचतुष्प्रकारध्यानैरधिगतेन समाधिभावनापथेन विहरतादन्त(तां त)दुपलम्भेऽपि तत्राभिनिवेशाभावान्निमित्तं नास्ति। तत्रापि भावनापथे तेषां स्थितः सन्न (स्थितानां तेषां) यदि प[105a]रि[शि]ष्टावरणप्रहाणाद्भज्यते स्वात्मभावः, तदा सर्वथा वक्ष्यमाण(णा)रूप्यधातूपपत्तिप्रतिषेधेन पुनरभिलषितत्वात्कामरूपधात्वोरन्यतरेऽभि-लषिते धातौ कृपापारतन्त्र्यादुपपद्यते यथाभिप्रायं क्षत्रियादिकुले॥ 3॥

भावनामार्गान्तरमानन्तर्यसमाध्यर्थं दृष्टान्तपूर्वकमावेदयन्नाह—यथेत्यादि। यथा जाम्बूद्वीपका मनुष्या न कदाचिल्लब्धत्वादलब्धपूर्वं दिव्यं देवं(व)निकायपरिनिर्मितवश-वर्त्यादिकमुत्तरकुरुं चानुप्राप्नुवन्ति। ऋद्ध्यादिगमनादृष्ट्या च ते विषयांस्तत्रोपभोगात्परि-गृहीतवन्तः सन्तोऽप्याश्रितसत्त्वार्थकरणात्पुनरागच्छेयुः, न चावग्रहं तत्रानन्तभूतपूर्वसुखहेतौ

कुर्युः। तथा ते भावनामार्गाधिगमाद् गुणधरास्त एव पूर्वोत्कृष्टत्वाद्वरबोधिसत्त्वाः। ध्यानेना-
भावालम्बनेन कुश[ल]धर्मस्मरणेन चाधिपतिप्रत्ययेन विहृत्यानन्तर्यसमाधौ शान्ताकारेण
प्रयुक्तयोगाः। पुनरपि कामधातावारूप्यधातुवर्जिते कामशब्दस्येहाभि[105b]लषितवाचकस्य
ग्रहणादभिलषितेऽन्यतरे धातौ कृपया सत्त्वार्थकरणात् स्थिता भवन्ति। तद्गतदोषानुपलेपाद-
नु[प]लिप्ताः पद्मानीव वारिणि। अत एवानिश्रिताः पृथग्जनधर्मत्वाद्धानाद्युपलम्भधर्मे। अत्र च
स्थाने दुरवगाहत्वादविदितबोधिसत्त्वोपायको(कौ)शलानां चोद्यपरम्पराप्रसर्पिणी विप्रतिपत्ति-
र्निराकर्तव्या ॥ 4-5 ॥

तत्र तावत् यद्यनिश्रिताः कथमालम्बनोपपत्त्यादय इति चेदाह। अन्यत्रेत्यादि।
धर्मदेशनादिना सत्त्वपरिपाचनात् स्वचित्तपरिशोधनेन बुद्धक्षेत्रपरिशुद्धः विपक्षप्रहाणादासां
दानादिपारमितानां परिपूरणप्रयोजनाच्चान्यत्र महात्मानो बोधिसत्त्वा न निश्रिताः। किं तर्ह्येतदर्थं
तस्मादालम्बनोपपत्त्यादयो धातुद्वये घटन्तेऽतश्चारूप्यधातौ भाजनप्रज्ञमिनिर्देशमहायानसूत्रा-
नुसारेण रूपधातोरूद्ध्वमाकाशानन्त्यायतनादिसंज्ञके चतुःस्थानस्वभावे स्वोत्पत्तिं न प्रार्थयन्ति
जिन[त]नया यस्माच्छमथो[106a]द्भूतत्वेन सर्वसंज्ञानिरोधादतिशयेन बोधिगुणेभ्यः पार-
मिताभ्यो हानिः स्यात् ॥ 6 ॥

यदि तद्गतदोषानुलेपान्न गृह्याः किमर्थं तत्र स्थिता भवतीति दृष्टान्तपूर्वकं
परिहरन्नाह—यथेत्यादि। यथा कश्चित् पुरुषो रत्नमयं निधानं लभमानस्तत्र स्पृहाबुद्धिं न
संजनयति स्वप्रयोजनाभावात्। पराविदितत्वादेकाकी पुनस्तन्निधानं गृहीत्वाऽपरस्मिन्वा-
(का)ले स्वज्ञातिभ्यो विभक्तं गृहं प्रविष(श)त्येवं न भवति लुब्धोऽन्यार्थं प्रवृत्तत्वात्।
उपायकौशलबलेन तथा यथोक्तध्यानैश्चतुर्भिरेव समाध्यनुकूलत्वाच्छान्तान् विमोक्षान् लभमानाः
प्रीतिसुखदान् विद्वांसः बोधिसत्त्वास्तत्रावग्रहाभावात् स्वपरार्थलक्षणं ध्यानसुखं संवृति-
परमार्थभेदात् यथाक्रमं ध्यानसमाधिलाभं चावसृज्य पुनरपि यथोक्ते कामधातावात्मभाव-
संदर्शनात् प्रविशति(न्ति) महाकरुणावशाज्जगदनुकम्पिनोऽतश्चावस्थानात् न तत्र गृह्या इति
मतिः ॥ 7-8 ॥

ए[106b]वं तर्ह्यसमाहितभूमिप्रवेशात् कथं न विक्षेपः स्यादित्यादि(ह) यदी-
त्यादि। यदि कामधातौ स्थितोऽपि बोधिसत्त्वो विहरति चित्तैकाग्रतालम्बनेन समाधिना
शून्यान(न्यता)मात्रमनसिकरणाद् ध्यानेनार्हत्व(त्वे) प्रत्येकबुद्धत्व(त्वे) च स्पृहाबुद्धिं स
जनयति। सत्त्वधातु(तो)नैरपक्ष्यात्तदा(द)भिमतार्थालम्बनविरहादसमाहितो भवत्युपलम्भ-
दोषोद्भूतत्वात् उद्भूतचित्तो महायानाद्बहिर्गतचित्तत्वात् क्षिप्तचित्तोऽतश्च परिहीनो बुद्धगुणेभ्यो

नाविक इव जले भिन्ननौकेऽर्थेभ्यो नत्वसमापत्तितयानूत्पत्तिमात्रेण(णा)समाहितः प्रज्ञोपाय-
सामर्थ्यादिति मतिः ॥ 9 ॥

तदेव कथयन्नाह—किं चापीत्यादि। यद्यपि मायोप[म]धर्मभावनया सत्त्वसंग्रहादि-
प्रयोजनाद्वा रूपादिपञ्चकामगुणेष्वभियुक्तो भवति श्रावकप्रत्येकबुद्ध्याने स्पृहाचित्तविगतो न तु
शून्यताकरुणागर्भे बोधिचित्ते [त]देव सततमभिमतार्थभ्रंशात्समाहितो भवद्भिः प्रज्ञातव्यः।
शूरो निर्जि[107a]तविपक्षत्वेन बोधिसत्त्वो भवेत्। एवं प्रसङ्गपरम्परया विप्रतिपत्तिनिरा-
कृतेत्युक्ते मूर्द्धाभिसमयः। तथा चोक्तम्—

लिङ्गं तस्य विवृद्धिप्रति(श्च नि)रूढा चित्तसंस्थितिः ।

चतुर्द्धा च वि[कल्पस्य प्रति]पक्षश्चतुर्विधः ॥

प्रत्येकं दर्शनाख्ये च भावनाख्ये च वर्त्मनि ।

आनन्तर्यः(र्य)समाधिश्च सह विप्रतिपत्तिभिः ॥ (अभि० अ० 1.15-17)

मूर्द्धाभिसमय इति ॥ 10 ॥

प्राप्तमूर्द्धाभिसमयो व्यस्तसमस्तत्वेनाधिगतानर्थाननुपूर्वीकृत्य स्थिरीकरणाय विभाव-
यतीत्यनुपूर्वाभिसमयार्थमाह—परेत्यादि। परम(पर)सत्त्वानां कुशलादिवासनाभिः पूर्यन्ते
गलन्ति ते पुद्गलानां कारणादखिलदोषा(षवि)गमेन विशुद्धचित्ताः सन्तो दानादिषट्पारमिता
बुद्धाद्याः षडनुस्मृतयः सर्वधर्माभावस्वभावश्चेति। एवं त्रयोदशप्रकारधर्मभावनया विचरन्ति
वरवीर्यपारमिताभियुक्ताः। तथा यथोक्तार्थाभिसमयाद्यर्था (?) निकृष्टकर्मकरणात् कुम्भदासी
स्वयमस्वतन्त्रत्वेनावशा म(स)ती भर्तु[ः] प्रतिबन्धत्वे[107b]न वशा भवति। तथा
सर्वसत्त्वानामायत्तवृत्तित्वेन वशतामुपयान्ति सर्वथाक्षोभयितुमशक्यत्वाद् धीरा बोधिसत्त्वा
इत्युक्तोऽनुपूर्वाभिसमयः। तथा चोक्तम्—“त्रेधा दशधा चानुपूर्विक” (अभि० अ० 1.17)
इति ॥ 11 ॥

विभाषितानुपूर्वाभिसमयस्य स्वभ्यस्तीकरणाय तेषामेव क्षणेनाधिगम इति एक-
क्षणाभिसम्बोधार्थं दृष्टान्तपूर्वकमाह—न चेत्यादि। यथा नैव स्वामिनः प्रतिवाक्यं ददासी-
(ददाति दासी) तदपराधात्तु(नु)रूपेणाप्रियाभिधानादाकुष्टापि दण्डादिनाभिहतापि करेण
ताडिता वा सती किं तर्ह्येकान्तेन त्रस्तमना[ः] परिभवेन चाभिभूता सम(भ)या तिष्ठति।
मामेवमा स (मामेव स) पुनः स्वामी प्रतिहन्यात् प्रतिवचनकारणेने(नै)वं मत्वेति शेषः।
तथा वरबोधौ प्रस्थितो बोधिसत्त्वोऽविपाकानास्रवसर्वधर्मैकक्षणलक्षणैकक्षणाभिसम्बोधादिना

चतुष्प्रकारेणालयविज्ञाने सर्वधर्माणां समाश्रितवासनाया दी(दा?)नाद्यन्यतमानास्वधर्मा-
लम्बनादिना अन्योन्यहेतुफलभावादेक [108a] सामग्र(ग्र)धीनत्वेनातिशयविशिष्टताकरु-
(कार)णादेकक्षणाधिगमेन। तथा तिष्ठेत् सर्वस्मिन् जगति अखिलावरणप्रहाणाद्यथा युष्य-
(प्रेष्य)भूतस्तदाराधनतया येनातः सत्त्वाराधनात्फलभूताया बोधेरागमो गुणानां च हेतुभूतानां
परिपूरिरन्यथा तृणकाष्ठप्रभवो वह्निर्ज्वलितो यथा दहति तदेव तृणकाष्ठम्। तद्वत् सत्त्व-
प्रभवाद्धर्मो(धर्म?) न कुपिताः सत्त्वा नाशयन्तीति मतिः। इत्युक्तोऽयमेकक्षणाभिसम्बोधः।
तथा चोक्तम्—“एकक्षणाभिसम्बोधो लक्षणेन चतुर्विधः” (अभि० अ० 1.17) इति ॥ 12-13 ॥

विभावितैकक्षणाभिसम्बोधस्य द्वितीये क्षणे धर्मकायाभिसम्बोध इति तदर्थमाह—
अवसृजेत्यादि। यथा माता सम्यगेकपुत्रके परिचरन्ती शाठ्यादिरहितत्वादप्याशयेनाविखिन्ना
समुपतिष्ठति तद्वत् स्वाभाविकादिकायचतुष्टयस्य कर्मणाधिगमेनानालम्बनमहाकरुणाद्या-
(मु)खीभावादवसृज्यात्मसुखतां परसत्त्वकार्येऽभियुक्तोऽहोरात्रं तदुपकारापेक्षा वै[108b]-
विरहान्निष्प्रतिकांक्षचित्तो भगवांस्तथागतः समुपतिष्ठति। इत्युक्तो धर्मकायाभिसम्बोधः। तथा
चोक्तम्—

स्वाभाविकः ससम्(सां)भोगो नैर्माणिकोऽपरस्तथा ।

धर्मकायः सकारित्रश्चतुर्धा समुदीरितः ॥ (अभि० अ० 1.18)

इत्ययं परिपूर्ण एवाष्टाभिसमयो बालजनव्युत्पत्तये पिण्डार्थतयोक्ता विस्तरस्त्वार्थाष्ट-
साहस्रिकानिबन्धनाद्ग्राह्योऽतान्यैः (तोऽन्यैः) शिक्षितुकामतया क्वचित्प्रभेदार्थप्रयोजनेऽपि
सर्वाकार(रं)प्रयोजयितुमशक्यत्वादन्यत्र समासतोऽभिधानान्न किञ्चिदेकान्तेन समासपक्षः
संगृहीतः। इत्यविवक्षापदसा(मा)रूढं केवलं विवक्षापदं नीयत इति न तन्मतमुपन्यस्य
निराकृतमिति ॥ 14 ॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायामनुगमपरिवर्त एकोत्रत्रिंशत्तमः ॥



सदाप्ररुदितपरिवर्तस्त्रिंशत्तमः

यथो[क्ताऽ]ष्टाभिसमयस्वभावाया मातुः श्रुतादिज्ञानोदयेन प्राप्तिं प्रति कल्याणमित्रा-
नाराधनाय यादृशी प्रतिपत्तिः कार्या तां कथयन्नाह—**यो बोधीत्यादि**। यो बोधिसत्त्वो दीर्घकालं
संस[109a]रणाभिप्रायः सत्त्वार्थे तथाधाराधेयभेदाद्विविधबुद्धक्षेत्रपरिशोधने च बुद्धानुज्ञात-
योगत्वेन युक्तयोगी सन्नेव सहसाऽप्राप्तौ मायोपमधर्मभावनाबलात् खेदबुद्धिमणुमात्रामप्यु-
त्पादयति। ¹[स प्रज्ञापारमिताधिगमेन सत्त्वालम्बनादर्थकरणादित्रिविधवीर्यपारमितायुक्तः,
स्त्यानमिद्धरहितोऽतन्द्रितश्च भवति ॥ 1 ॥

खेदबुद्धिरुत्पन्ने सति को दोषः? निदर्शयन्नाह—**स चीत्यादि**। यदि मन्यते कल्प-
कोटिष्वेव बुद्धैर्लभ्यते बोधिः तदा अविज्ञः बोधिसत्त्वः तथागतबोधेः चिरं संज्ञामुत्पाद्य दुःख-
संज्ञया चिरं दुःखी भवति।] उपलम्भाभिनिवेशादवगच्छन्धर्मानेवं च ततो वीर्यपारमितातो
भ्रष्टत्वाद्धीनोऽतश्च कौसीद्यधर्मस्वभावो भवेत् ॥ 2 ॥

कथं तर्हि खेदबुद्धिर्न करणीयेति चेदाह—**प्रथममित्यादि**। प्रथममुपादाय वरबोधौ
चित्तोत्पादं यावदनुत्तरं ताथागतं शिवमनुप्राप्नुयात्। सर्वं तं कालं यदाहोरात्रमेकं मनसा
मायोपमधर्मभावनापूर्वकं संवृतिमात्रमधितिष्ठेत्। तदानेनोपायेन खेदबुद्धेरपनयनादारब्धवीर्यो
विद्वान् पण्डितो वेदितव्यः ॥ 3 ॥

सम्यक्प्रवृत्तत्वेन मारकृतोपद्रवश्च स्यादित्याह—**स चीत्यादि**। यदि कश्चिदेवं वदेत्
सुमेरुं पर्वतराजं भित्वा यास्येवं चाधिगामिष्यसि त्वमग्रां बोधिमिति। ततः श्रुत्वैवम-
[109b]शक्यानुष्ठानाद्यदि खेदबुद्धिं करोत्येव सुमेरोरशीतियोजनसहस्रप्रमाणावबोधात् प्रमाणं
बुद्ध्वा तदा कौसीद्यप्राप्तो भवेज्जिनपुत्रोऽतश्च बोधिं नाधिगच्छति [इति] मतिः ॥ 4 ॥

कथं तर्हि तस्यावबोध इति चेदाह—**अथेत्यादि**। अथ तस्योत्पाद्यते मतिरपितु
विपरीतवासनासमुत्थितत्वेन सम्यग्ज्ञानोदयादल्प(णु)मात्रं सुमेरुं क्षणमात्रेण भास्मतापाद-
नाशयामि नाशमित्येवमारब्धवीर्यो भवेद्विदुर्बोधिसत्त्वोऽतश्चाचिरेण वरबोधिं प्राप्स्यति।
नायकानां भगवतां सम्बन्धिनीमिति यावत् ॥ 5 ॥

अपगतविपक्षेऽपि वीर्ये वस्तूपलम्भो दोष इत्याह—**स चीत्यादि**। ऋद्ध्यादेशना-
प्रातिहार्याभ्यां परिपाच्याऽनुशासनीप्रातिहार्येण जगतः करिष्याम्यहमर्थमित्यभिप्रायाद्यदि कायेन

1. मातृकायामत्र कश्चिदंशः नोपलभ्यते, भोटोदुद्धरितोऽयं पाठः।

चित्तेन वचसा चोत्साहकरणात् पराक्रमै तत् (पराक्रमेय) तदा क्लेशबाहुल्यात् कौशीघप्राप्तो भवेद्यतः परसंज्ञाविनाभाविन्यां स्थितः स्वात्मसंज्ञायामतो संग्रा[110a]क्लेशोदयेन मायोपम-
नैरात्म्यभावनाया विदूरे भवेज्जिनपुत्रो नभ इवाभावलक्षणत्वेन भावलक्षणाया भूमेरेवं च न
वीर्यवानि[ति] भावः ॥ 6 ॥

कथं पुनरसौ तद्युक्त इत्याह—यस्मिनित्यादि। यस्मिन् मायोपमत्वे न कार्यो(यो) नापि
चित्तमस्योपलक्षणत्वं न वचो नापि वस्तूपलम्भविरहात् सत्त्वसंज्ञा। तत्रैताः संज्ञा विवर्त्य यदा
स्थितो भावाभावमनसिकारविरहादद्वयधर्मचारी तदाऽयमाकांक्षति सर्वदोषवैषम्याभावाच्छि-
वामप्रतिष्ठितनिर्वाणत्वेनाच्युतामग्रबोधिं जिनपुत्रो वीर्यपारमितया युक्तोऽभिहितो कारिणा
लोकनाथेन। एवं कल्याणमित्रपर्येषणादौ प्रवृत्तेन क्षान्तिरभ्यसनीयाऽन्यथासमीहितार्था-
निष्पत्तेरिति ॥ 7 ॥

परापकारमर्षणक्षान्तिं धर्मनिध्यानक्षान्तिसहितां कथयन्नाह—पुरुषमित्यादि।
क्लेशोत्थं सम्भिन्नप्रलापादि श्रुत्वा वाक्यं परतो दुरुक्तं क्षान्तेरभ्य[स]नात् पुण्योपार्जनहेतुत्वेन
कल्याणमित्रतया तस्या[110b]नुबोधात् परितोषमुत्पादयति। प्रसन्नमुखत्वात्सुमुखो यो
विद्वान्बोधिसत्त्वो यतः को भाषते[ऽ]नन्तरं वचः कः शृणोति कुतस्तदुत्पन्नं कस्य वा
स[म्ब]न्धि केन वाकारेणोपलभ्यत इति। अपि तु मायोपमत्वात् धर्माणां नैव कश्चिद्भाष
इत्यादि प्रत्यवेक्षाऽतः स विज्ञो युक्तः क्षान्त्या धर्मनिध्यानसहितपरापकारमर्षणस्वभावया वर-
पारमितयेति गाथार्थः ॥ 8 ॥

क्षान्तावेवं को गुण इत्याह—यो बोधीत्यादि। यो बोधिसत्त्वोऽनन्तरोदितं क्षान्ति-
द्व[य]मभ्यसनात् क्षमते यथाक्रमं कृपाप्रज्ञायोगाद् गुणधर्मयुक्तो यश्चान्यो रत्नपरिपूर्णमेव
त्रिसाहस्रं [महासाहस्रं] लोकधातुं बुद्धेभ्यो लोकविद्भ्यः श्रावकेभ्यः प्रत्येकबुद्धेभ्यश्च
दद्यादेवंपूर्वकस्य बोधिसत्त्वस्य पुण्यमपेक्ष्याऽन्तरार्थकारिनिर्कृष्टरूपत्वात्कलामात्रपुण्यं तद्धेतु-
त्वात् स न भवेदिह दानप्रबन्धः ॥ 9 ॥

कुत एतदिति चेदाह—क्षान्तीत्यादि। द्विविधायां क्षान्तौ प्रतिपत्त्या स्थितस्य प्रासादि-
कात्मभावपरिग्रहणात्परिशुद्धये(द्धो) चात्मभा[111a]वः। द्वात्रिंशल्लक्षणविराजितगात्रत्वेन
द्वात्रिंशल्लक्षणप्रभावोऽशीत्यनुव्यञ्जेन(जनेन) युक्तत्वादनन्तपारः। सत्त्वांश्चासेचनकायत्वेन
कर्मफलाभिसंप्रत्ययान्तधर्मे(?) प्रतिष्ठापनान्निशामयति। क्षान्तिश्च कुर्वन् विज्ञः सर्वस्मिन्

जगति अपगतामित्रत्वेन प्रियो भवेदिति। यतः क्षान्तिपारमितायाः सर्वमेतत्फलं न दान-
पारमितायाः सम्भवति। तस्मात् पूर्वोक्तगाथार्थ एव स्थितपक्ष इति भावः ॥ 10 ॥

इदानीं दुःखाधिवासनाक्षान्तिं धर्मनिध्यानक्षान्तिसहितां कथयन्नाह—स चीत्यादि।
यदि कश्चिदेकश्चन्दनपुटं गृहीत्वा देवदत्तादिजनोऽभ्यवकिरेद् गुरुप्रेम्णा बोधिसत्त्वं, द्वितीयोऽपि
कश्चिदग्निराशिं शिरसि क्षिपेत् तदाप्युभयत्र धर्मनैरात्म्यभावनाबलात् तुल्यमनोऽग्रे
बोधिनिमित्तमुत्पाट(द)यितव्यम् ॥ 11 ॥

एवं यथोक्तक्षान्तिर्विभावि(व्या) स्यात् तस्यां च परिणामनं विधेयमित्यतितरां
फलकथनेनावेदयन्नाह—एवमित्यादि। अनन्तरोदितक्रमेण क्ष[111b]मावान् भूत्वा विद्वान्
पण्डितो बोधिसत्त्वो यदा क्षान्तिसहगतं चित्तोत्पादं परिणामयेत् सत्त्वार्थं प्रत्यग्रबोधौ तदा
यावत्यः क्षान्तयोऽर्हतां प्रत्येकबुद्धानां बोधिसत्त्वादिसत्त्वधातोश्च ताः सर्वाः सम्यग्भिभवति
सर्वस्मिन् जगति। क्षान्तिं (?) यथोक्तं कुर्वाणोऽन्यैः परिणामनाधिक्येनाभिभवितुमशक्य-
त्वाच्छूरो निर्जितविपक्ष इति यावत् ॥ 12 ॥

कथं पुनः परापकारादिक्रमण(मर्षण)मुपलम्भेऽपि सति क्रियत इत्याह—क्षमेत्यादि।
क्षान्तिं कुर्वतेवं पुनश्चित्तमुत्पादयितव्यम्। नरकेषु तिर्यक्सु यमलोके चानेकानि दुःखानि
अनुभूतानि कामगुणहेतोरभिलषितार्थाकरणादकामकराणि। कस्मात्त्विदानीमेवंविध-
कल्याणमित्रादिधर्मप्राप्तये न क्षान्तिं करोति बोधौ प्रधानं कारणम्। किं श[ब्द]स्य क्षेपा-
भिधायित्वादपि तु करोम्ये(त्ये)वेत्येवं प्रज्ञाबलात् परापकारादिमर्षणं स्यादिति भावः ॥ 13 ॥

तदेव कथयन्नाह—कसे(शे)त्यादि। यदा तु वेत्रलतादिताडना[112a]त्कषा-
(शा)वधो हिरण्याद्यपकर्षणाद्दण्डवधः, खड्गादिप्रहाराच्छस्त्रवधः। शृङ्खलादिदानाद्वन्धनं,
करादिपिट्(ड)नात्ताडनम्। शिरःकर्णचरणादीनामपनयनात्तेषांच्छेद इत्येवंजातीयकानि यावन्ति
दुःखानि जगति संविद्यन्ते तान्यहं विशिष्टधर्मप्राप्तये सोढुमुत्सह इति। एवं यदा प्रतिसंख्यानं
करोति तदा क्षान्तिपारमितायां यथोक्तस्वभावायां तिष्ठेद्बोधिसत्त्वः सदाप्ररुदितवदिति ॥ 14 ॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायां सदाप्ररुदितपरिवर्तस्त्रिंशत्तमः ॥

धर्मोद्गतपरिवर्त एकत्रिंशः

एवं विहितपर्येषणानां कल्याणमित्रैरादौ सर्वगुणाधारत्वाच्छीलेऽववादो विधेय इत्याह—शीलेत्यादि। संवरादिना त्रिविधेन शीलेन समादानकरणात् ये समुद्गता भवन्ति निर्वाणाशयेन संवरग्रहणाच्छमाभिकाङ्क्षिणस्ते यावतीः संवरव्यापारत्वात्संवरक्रियाः। प्रतिपत्या सम्पादनादनुवर्तयति(न्ति)। ताश्च सर्वसत्त्वानां हितार्थं यदानुत्तरबोधये निर्यातना— [112b]त्परिणामयन्ति। तदा दशबलानां सम्बन्धित्वाद् गोचरे सर्वापत्तिरहितत्वादखण्डशीले स्थिता भवन्तीति गाथार्थो योज्यः॥ 1 ॥

अमुमेवार्थं व्यतिरेकपूर्वकं स्पष्टयन्नाह—स चीत्यादि। स चेत् प्रत्येकबुद्धानामर्हतांश्च बोधौ गृहीतसंवरपरिणामनात्स्पृहां जनयति। तदा महायानप्र[तिप]त्तिविरहाद्दुःशीलस्तथा गृहीतसंवरपरित्यागेन च्छिद्रचारी भवेद्विदुषां तथागतानाम्। अथ बोधावुत्तमशिवायां गृहीत-शीलं परिणामयति। एवं स्थिता(तः) शीलपारमितायां गृहीतार्थापरित्यागात्कामगुणैरपि शीलाविरुद्धैर्युक्तः॥ 2 ॥

किमर्थमेवं शीले प्रथमतोऽववाद इति चेदाह—यो धर्मेत्यादि। यस्माद्योऽयं स्वार्थ-सम्पद्धर्माणामुभयार्थसम्पद्धोः परार्थसम्पद्गुणानां च प्रतिलम्भात् आगमो बोधिसत्त्वानां स शीलप्रयोजनेनापत्संरक्षणाद् गुणधर्मसमन्वितानां भवति। या च धर्मबोधिगुणेभ्यः परिहाणिर्हि— [113a]तकारिणां बोधिसत्त्वानां दुःशीलतायाः सम्बन्धिनीयं प्रकाशिता नायकेन तस्मा-च्छील एव प्रथमतोऽववाद इति भावः॥ 3 ॥

कियता शीले स्थित इत्याह—यदीत्यादि। यदि पञ्चकामगुणानपि लोकप्रसिद्धान् भुङ्क्ते बोधिसत्त्वोऽन्तसो(शो) रत्नत्रयशरणं च यावदाबोधिमण्डगतो भविष्याम्यहं बुद्धो जगद्धितकारीति सर्वज्ञता चास्य मनसि भवेत्। एतावताऽपि बोधिचित्तसंवरग्रहणाच्छील-पारमितायां विज्ञः स्थितो ज्ञेयोऽन्यत्रमहायानसूत्रान्तेष्वतिशयेन बोधिसंवरशीलादेः प्राचुर्येण निर्देशात्॥ 4 ॥

संक्षेपेण पुनः सर्वज्ञतामनसिकारविरहात् तु दुःशील एवेत्याह—यदीत्यादि। यदि कल्पकोटिं प्राणातिपातविरत्यादिभिर्दशभिः कुशलैः कर्मपथैश्चरन् प्रत्येकबुद्धत्वेऽर्हत्वे च शीलपरिणामनात् स्पृहां जनयति तदा पौर्ववद्द्वौशील्ययोगात् खण्डशीलस्तथा [दुः]शीलोऽपि भवेत्। यस्माद्बोधिचित्तोत्पादेन बुद्धत्वे निमग्न्य ततो निवर्तते न सत्त्वानां विसंया(वा)-द[113b]नात् पाराजिकतो मूलापत्तेर्गुरुतोऽयं चित्तोत्पादः श्रावकादिस्पृहासहगतः॥ 5 ॥

सम्यगमनुज्ञातेऽपि शीले कथं वर्तितव्यमित्याह—रक्षेत्यादि। यथोक्तशीलं रक्षत्(न्) समादानग्रहणपूर्वकं परि[ण]मय्याग्रबोधौ यदा न च तेनैव शीलेन परान्निन्दनादवमन्यते। नापि चात्मानं शीलव्रताभिमानादुत्कर्षति अतश्चात्मसंज्ञामुपादेयतया तथा हेयतया परसत्त्वसंज्ञां च परिवर्ज्य तदा यथोक्तशीलपारमितायां स्थित इत्युच्यते बोधिसत्त्वस्तस्मादेवं वर्तितव्यमिति भावः॥ 6 ॥

अन्यथा तु दोष एवेत्याह—यदीत्यादि। यदि बोधिसत्त्वश्चरन् जिनानां यथोक्त-शीलत्वात् मार्गेऽमी शीलवन्तो दुःशीला इति हेयोपादेयतया व्यवस्थापयति। सत्त्वानांस्तदा नानात्वसंज्ञायां प्रवृत्तौ वस्तूपलम्भेन सर्वाकारतया रक्षितुमशक्यत्वात् पूर्ववत्परयो(मो) दुःशीलस्तथाच्छिद्रशीलोऽप्यत एव नत्वसौ परिशुद्धशीलः स्यात्। एवं च वस्तूपलम्भे न विधेय इति भावः॥ 7 ॥

अनुपलम्भचा[114a]रिणश्चानापत्तिरित्याह—यस्यो नेत्यादि। यस्य मायोपमधर्मता-बलान्नास्त्यात्मसंज्ञा न च परसत्त्वसंज्ञा तस्य स्वपरविभागाभावेनानुनयप्रतिघविरहान्नि-मित्तोदग्रहणवैमुख्ये सति निषिद्धवस्त्वाचरणाभावान्नैवासंवरोऽस्ति। एवं च यस्य न संवरे शीलव्रतपरामर्षदोषत्वान्नाप्यसंवरे[ऽ]कुशलोदयावग्रहोऽस्ति। सोऽयमविपरीतप्रवृत्तत्वेन शीलसंवरात्प्रकाशितो नायकेन॥ 8 ॥

शीलान्वितस्यैवं दाने प्रवृत्तिरित्याह—यो एवेत्यादि। य एवानन्तरोक्तशीलेन संवृत्या समन्वागतः परमार्गेण(र्थेन) च निष्प्रपञ्चोऽत एवावग्रहाभावात्सोऽनपेक्षको भवति सर्वस्मिन्नैव प्रियाप्रियवस्तूनि। एवं चोत्तमाङ्गादीनि त्यजन् लीयमाने वस्तुनि लयाभावादलीनचित्तो विद्यमानार्थत्यागात् सर्वस्वत्यागी सततं च दानफलेषु नैरपेक्ष्यादलीनो भवेत्॥ 9 ॥

बाह्यवस्तुपरित्यागाभावात्कथं सर्वत्यागी चेदाह—ज्ञात्वेत्यादि। यत्र हि नाम प्रज्ञा-पूर्वकारितया धर्माणां प्र[114b]कृतिं संवृत्या हेतुप्रतिबद्धोदयत्वाद्वशिकां परमार्थेन स्वभावविरहान्निरात्मिकां च ज्ञात्वा यदात्मनो मांसादिकं त्यजन्न लीनचित्तः। किं पुनर्बाह्यं वस्तु तदा न त्यजेदेवं चासम्भवोऽत्र बाह्ये वस्तुन्यसौ मात्सर्यं कुर्यादिति॥ 10 ॥

नैरात्म्ययोगेन किमर्थं दाने प्रवृत्तिरित्याह—अहेत्यादि। यद्यहमित्यात्मनि संज्ञावस्तुनि चात्मीये ममता भवेदनुरागोऽपरित्यागलक्षणस्तदा नैव त्यागबुद्धिर्भविष्यति उपलम्भतम-सावृतत्वेन मूढानाम्। एवं च ते मात्सर्यात् प्रेतभवनेषूपपद्यन्ते। अथवा कथञ्चिन्मनुष्येषूपपद्यन्ते। तदा भवन्ति दारिद्र्यप्राप्ताः। ततश्च यथोक्तनीत्येव दाने प्रवृत्तिः स्थितम्(ता)॥ 11 ॥

किमर्थमेवं दानेऽधिमुक्तिरिति चेदाह—तदेत्यादि। यदेमां पश्यति दरिद्रान् सत्त्वांस्तदा बोधिसत्त्वो दयासम्पत्त्या यथोक्ते दानेऽधिमुक्तः सन् आगमादिप्रमाणोपेतत्वेन फलेन सह सर्वस्वत्यजनात् सदा यु(मु)क्त्यागी भवेदतश्चतुरो द्वीपान् सप्तरत्नसमलङ्कृतान् तत्र स[115a]र्वथावग्रहविरहात् खेदतुल्यान् त्रिमण्डलपरिशुद्धियोगेन दत्त्वा तदा सौमनस्यप्राप्तो भवेन्न यथा द्वीपान् यथोक्तान् लब्ध्वा प्राप्येति यावत् ॥ 12 ॥

यथोक्तं च दानमक्षयार्थमनुत्तरबोधौ परिणामयितव्यमित्याह—दानमित्यादि। अनन्त-रोक्तक्रमेण दानं दत्त्वा विद्वान् पण्डितो बोधिसत्त्वो यावन्तः सत्त्वास्त्रिभवेषु विद्यन्ते तान् समन्वाहृत्य सर्वेभ्यस्तेभ्यो भवत्विदं दानं दत्तमित्येवमाशयेन तद्दानमग्रबोधौ परिणामयति जगदर्थमेव। बोधेः सत्त्वानां चाक्षयत्वादानमक्षयं स्यादिति भावः ॥ 13 ॥

तत्र तानभि(तत्रानभि)निवेशो(श)फलमावेदयन्नाह—न चेत्यादि। देयदायकप्रति-ग्राहकानुपलम्भाद्यो नैव वस्त्वग्रहं करोति। दत्त्वा च दानं परम्परानुग्रहबुद्ध्या तत्फलाभि-लाषात्रैव कदाचिद् विपाकं प्रतिकाङ्क्षति। एवं स फलेन सह सर्वस्वजनान् त्यक्त्वा भवेद्वि-द्वान्सर्वस्वत्यागी स्वल्पं च त्यक्त्वोपायकौशलबलाल्लभते[5]संख्याप्रमाणाभ्यां परिच्छे- [115b]त्तुमशक्यत्वाद्बहुमप्रमेयं च विपाकमिति शेषः ॥ 14 ॥

मात्सर्यनिग्रहाय च दानपारमितावदनुमोदनापूर्वकः परिणामोऽभ्यसनीय इत्याह—यावन्तेत्यादि। यावन्तः सत्त्वाः कामरूपारूप्यलक्षणत्रिभवे सर्वाकाशधात्वन्तर्गतत्वान्निखिले सम्भवन्ति। ते च सर्वे दानं ददन्यतु(ददत्यनन्त)कल्पान् बुद्धेभ्यो लोकविद्भ्योऽर्हद्भ्यः प्रत्येकबुद्धेभ्यश्च तथा चेच्छन्ति श्रावकगुणा[न्] तस्योपलक्षणत्वाद्बुद्धादिगुणांश्च। वस्तूपलम्भ-योगेन प्रवृत्तत्वात्परिकल्पस्थाने स्थिता इति भावः। यश्चान्यः सम्यगुपायकुशलो विद्वान् बोधि-सत्त्वस्तेषां तत्पुण्यक्रियावस्त्वनुमोद्य सत्त्वार्थं प्रत्यग्रबोधौ परिणामयेदेवं चासौ मात्सर्यनिग्रहा-दभिभवेत्सर्वं जगत् ॥ 15-16 ॥

पूर्वोक्तं यथोक्तपरिणामयेत(यन्)। किमिवेत्याह—काचस्येत्यादि। यथा काचस्य मणिरत्नस्य राशयः स्युर्महान्तस्तान् सर्वान् वैडूर्यरत्नमेकं मूल्यप्रभावाभ्यां महत्वादभिभवेत्। [116a] तथा सर्वस्मिन् जगति पूर्वोक्ते यावान् पृथुदानस्कन्धः तं सर्वमभिभवेदनुमोदना-पूर्वकमनन्तरोक्तक्रमेण परिणामको बोधिसत्त्वः ॥ 17 ॥

विस्तरेण पारमिताद्वये(यं) निर्दिश्यैवं परिशिष्टपारमितास्व[व]वादं कथयन्नाह—
यदीत्यादि। यदा बोधिसत्त्वोऽवशिष्टपारमितापरिपालनेन देदीयमानो जगतः सम्बन्धित्वेन दानं
तासामेव परिशोधनं (परिपालनं) कर्तुरुपलम्भात्मसत्त्वं(?) न तत्र करोति। क्रियाकर्मानव-
बोधाच्च न वस्तु स्नेहं तदा वर्द्धते कुशलैर्महानुभावश्चन्द्र इवानभ्रः प्रभामण्डलैः शुक्लपक्ष
इत्येतावशिष्टपारमिताववादेनाखिलार्थाववादो धर्मोद्गतबोधिसत्त्ववत्कल्याणमित्रेण विधेय
इति ॥ 18 ॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायां धर्मोद्गतपरिवर्त एकत्रिंशत्तमः ॥



परीन्दनापरिवर्तो द्वात्रिंशः

एवं लब्धाववादानां चित्तोत्पादादिक्रमेण प्रमुदितादिभूम्यधिगमाद्दानादिपारमितानां मुख्यतो व्यापार[116b]मावेदयन्नाह—दानेत्यादि। तत्र तावत् मुख्यतः प्रमुदितायां बोधि-सत्त्वभूमौ स्थितो मात्सर्यप्रहाणाद् दानेन सर्वथा प्रेतगतिमात्मनः सर्वसत्त्वानां च [मात्सर्य] च्छिनत्ति बोधिसत्त्वस्तथा दारिद्र्यं तथा तत्प्रतिबद्धांश्चासांय? दुःखादीन् सर्वक्लेशान् देवादि-गतावपनयति। भोगांश्च प्रकारभेदादनन्तानौदार्याद्विपुलान् लभते। बोधिसत्त्वचारिकां चरन्नतो दानेन सत्त्वान् बोधिचित्तादौ प्रतिष्ठापनात् परिपाचयेत् कृत्स्नप्राप्तांस्तथा विमलायां स्थितः सर्वदौःशील्यविगमाद्यथोक्तेन शीलेन तिर्यक्गतिमनेकरूपामष्टौ चाक्षणानतिप्रसिद्धान् वर्जयति। मनुष्यत्वादिक्षणान्विशिष्टार्थकारिणो लभते च नित्यम्। प्रभाकर्या सर्वव्यापादविगमात् क्षान्त्या रूपं लभते [ल]क्षणाद्यलंकृतत्वात्। परममभि(ति)वैपुल्यादुदारस्तम्भ(रं तप्त)हाटकसदृश-त्वात् सुवर्णच्छविर्मनोनुकूलत्वात् प्रियोऽसेचनकायत्वाज्जग[117a]तश्चादीक्षणीयो भवेत्। अचिष्मत्यां सर्वकौशील्यविगमाद्वीर्येण शुक्लगुणेभ्यो न परिहाणिमभ्युपेति ज्ञानं च विषया-नन्त्यादनन्तम्। बुद्धत्वपरमधनसञ्चयात्मकत्वात् जिनकोशगञ्जां प्राप्नोति। सुदुर्जयायां सर्व-विक्षेपप्रहाणाद् ध्यानेन कामगुणान् विक्षेपहेतुभूतान् दोषाक[1]रत्वान्निन्दनीयान् सर्वथा परित्यागादुत्सृजति। विशिष्टसत्याभिसम्बोधिपञ्चाभिज्ञस्वभावत्वाद्यथाक्रमं विद्याक्रमभिज्ञः। सू(शू)रङ्गमादिसमाधी(धे)श्चोत्पादनादभिनिर्हरति। आभिमुख्यां च सर्वदोषप्रज्ञ(?)विगमात् प्रज्ञाया धर्माणां प्रकृतं मायोपमत्वादिरूपां(पं) परिज्ञाय, त्रैधातुकेभ्योऽपायेभ्यो विपर्यासबन्ध-नेभ्यः सम्यगतिक्रमेत्। निर्माणमेघेन च प्रथमतो धर्मचक्ररत्नं प्रवर्त्य तथागतानां पश्चात् क्रमेण देशयति धर्मं त्रियाने संगृहीतं सत्त्वलोके विपर्यासदुःखविनिवृत्तये। दूरङ्गमायामुपाय-बलात्परिपूर्यमा[117b][णा]नेव दानादीन् धर्मान् पारमितास्वभावेन स बोधिसत्त्वोऽचलायां प्रणिधानसामर्थ्यात्सुवर्णादिमयभूभागनिष्पादनादाधारबुद्धक्षेत्रपरिशुद्धिं जिघत्साद्यभावादाधेय-बुद्धक्षेत्रसत्त्वशुद्धिं च परिगृह्णाति। तथा साधुमत्यां बलसामर्थ्येन सत्त्वधातोर्बुद्धक्षे[त्र]प्रतिष्ठा-पनाद्बुद्धवंशमपि परिगृह्णाति। तथा धर्ममेघायां दशम्यां भूमौ ज्ञानबलेन धर्मदेशनाप्रबन्धा-द्धर्मवंशं तथाविच्छिन्नबोधिस[त्त्व]परम्परानिष्पादनात्संघवंशं च परिगृह्णाति। एवं क्रमादेका-दश्यां समन्तप्रभायां च बुद्धभूमौ सवासनसर्वाभ(व)रणप्रहाणादविपरीतधर्मावबोधेन परि-गृह्णाति सर्वधर्मान् ॥ 1-5 ॥

विस्तरेण मातरं निर्दिश्यैवं चिरस्थितये प्रत्ययत्राह—**वैद्योत्तमो जगतीत्यादि**। यथाति-
शयेन लक्ष्यलक्षणपरिजपां (ज्ञेयान्) वैद्योत्तमो जगतिज्वरादिरोगानपनयकारी कथितोऽन्वर्थ-
संज्ञया च चित्तोत्पादादिगुणवन्नाना(रत्नानां)सञ्च[य]रूपत्वाद्वत्तगुणसञ्चयः। [118a] पद्य-
बन्धेन निर्दिष्टत्वाद् गाथास्वभावः। तं सर्वसत्त्वा यथेमम् भावनोपदेशक्रमेण सत्त्वा(त्या)-
द्वयकथनात्मार्गमनुप्राप्तय(प्राप्ता)स्तथा भवद्भिः कार्यमित्यार्यानन्दप्रभृतिभ्यः प्रत्यर्पितवानिति
बोद्धव्यम्। एवं **शतसाहस्रिकायां भगवत्यां** पर्यन्तेऽभिधानात्। तत्रायं भावनोपदेशक्रमोऽभि-
संप्रत्ययकारी यदुतादौ तावच्छुभे देशे कृतावस्थितिर्देशकं भगवन्तं शाक्याधिराजं सिंहासनस्थं
धर्मचक्रमुद्रया युक्तं यथावत् पूजापूर्वकं बुद्धबोधिसत्त्वादिभिः परिवृतं विभाव्य प्रणमेत्। ततो
वज्रपर्यङ्कमापूर्य ऋजुं कायं प्रणिधाय समाधियोगेन स्थित्वा जिह्वातालुगतां कृत्वा नासिकाग्रे
दृष्टिमवस्थाप्य दशसु दिक्षु बुद्धबोधिसत्त्वालम्बनपूर्वकं तेभ्यः समु[प]देशमादाय प्रज्ञा-
पारमितानयं सर्वधर्मनैरात्म्य[118b]द्योतकं मूलचित्तेन नामतः समालम्ब्य तस्यैव पदप्रभेदं
परिवर्तादिभेदादनुचरचित्तेन निरूपयेत्। ततोऽष्टाभिसमयावस्थाभेदेन संख्याग्रहणात् गणनया
प्रत्यभिसमयस्वरूपनिश्चयात् तुलनयाऽध्यारोपापवादाभावात् मीमांसया प्रत्यक्षानुमानप्रमाणोप-
पन्नत्वात् प्रत्यवेक्षणतयेत्येवं प्रज्ञापारमितार्थं चतुर्भिराकारैर्व्यञ्जनानि तु व्यस्तसमस्तानि यथाक्रमं
निरर्थकसदर्थतयेत्येवमाकाराभ्यां विचारणाच्चित्तेन विचारयेत्। तदा तु यथा विचारितं
निमित्तमिदमेव सत्यं मोहोऽन्य इत्यवधारणाचित्तेनावधृत्य यथा विचारितमेवार्थं निमित्त-
नामालम्बके मूलचित्ते सकलचित्तेन(?) प्रक्षिप्यानुत्तरसम्यक्सम्बुद्धत्वच्छन्दसहगतेन शास्ति
चित्तेन। प्रज्ञाचक्षुषा मायोपमत्वेन सर्वधर्माणां सम्यग्ज्ञानालोकेनादर्शनादविकल्पयन् हेतुफल-
भावविरहात् शून्या। ततः स्वसामान्यनिमित्तवैकल्यादनिमित्तानतः प्रार्थयितव्यवस्त्वनुप-
लम्भादप्रणिहि[119a]तान्। एवं च प्रकृतिप्रभास्वरविमोक्षमुखसमाधिना चित्तोत्पादानि-
(दि)क्रमेण धर्मतत्त्वापरिज्ञानाद्विपर्यासबन्धनेन संसारचारके बद्धान् सत्त्वधातून् अभ्युद्धर्तुं
महाकरुणाचित्तेन भावनां कुर्यात्। तत्र च समाधौ कौशीद्यमालम्बनसंप्रोषो लयौद्धत्ये तथा
संभोगः पुनराभोग इति षट् दोषाणां यथावसरमुत्पादे तत्प्रतिपक्षेण चाष्टौ प्रहाणसंस्कारान्
यथायोगं विभावयेत्। तथा हि समाधिगुणेष्वभिसंप्रत्ययलक्षणया श्रद्धया योगिनः छन्दः
समुत्पद्यते। ततश्छन्दबलाद्वीर्यमारभते। ततो वीर्यबलेन काये चित्तप्रस्रब्धिमासादयति। प्रस्रब्ध-
कायचेतसः कौशीद्यं वा(व्या)वर्तते। तस्माच्छ्रद्धादयश्चत्वारः कौशीद्यप्रहाणाय भवन्ति।
स्मृतिरालम्बनसंप्रोषस्य प्रतिपक्षस्तया सम्यगालम्बनावस्थानात् संप्रजन्यम्। लयौद्धत्ययोः
प्रतिपक्षस्तेन प्रामोद्यवस्तु बुद्धादिगुणमनसिकारात् लयसंवेगवस्तु अनित्यता[119b]दि
मनसिकारादौद्धत्यस्य प्रहाणं भवति। लयौद्धत्यप्रशमनकाले चानाभोगदोषस्तत्प्रतिपक्षेण

चेतनाभ्यसनीया लयौद्धत्यप्रशमे सति यदा चित्तमालम्बने निष्प्रकम्पमनभिसंस्कारवाहिप्रवृत्तं भवति तदा पुनराभोगो दोषस्तेन चित्तविक्षेपादतस्तत्प्रतिपक्षेणोपेक्षा भावनीयेत्येवं क्रमेण विभाव्य व्युत्थानपूर्वकं संगीतिकारश्रीवज्रधररूपाधिमोक्षेण बोधिसत्त्वादीनाहूय प्रज्ञापारमिता-देशनया धर्मदानं दत्त्वा तत् सर्वमनभिनिवेशयोगेन सर्वसत्त्वार्थमनुत्तरसम्यक्सम्बोधौ परिणाम-येदेवं चतुस्सत्त्वाध(सन्ध्या)य(या)मिति ॥ 6 ॥

॥ रत्नगुणसञ्चयगाथाव्याख्यायां परीन्दना परिवर्तो द्वात्रिंशत्तमः ॥

मामे(ते)यं गमिता नयोगविधिभिः कैश्चित्पुराप्रागिभि-
 विज्ञायास्तसमस्तमोहतमसा नाथेन या भावि(षि)ता ।
 तां व्याख्याय सुयुक्तिसंगतपदैः पुण्यं मयावापि यत्
 तेनेमां गुणरत्नसञ्चयवर्ती प्राप्नोतु शीघ्रं जनः ॥ [120a]
 योऽलङ्कारोऽभिसमये तत् पिण्डार्थप्रकाशिका ।
 प्रज्ञापारमिताव्याख्यासमाप्तेयं शुभोदया ॥
 अनुष्टुप्छन्दसैकत्रश्लोकानां परिसंख्यया ।
 [श]ताधिकमिदं ज्ञेयं स[हस्र]द्वयसम्मितमिति ॥

॥ कृतिरियमाचार्यहरिभद्रपादानामिति ॥

ABSTRACTS OF ARTICLES

Stotras

1-4

There are three stotras being reproduced in the present issue: *Bhagavatstutiḥ*, *Tathāgatastutiḥ* and *Bhagavatstutiḥ*. The first stotra is being reproduced from the *Rāṣṭrapālāparipṛcchā* (2.329-343), the second and the third are from the *Saddharma-puṇḍarikāsūtra* (7.8-14 and 7.21-24).

बौद्ध संस्कृत ग्रन्थों का पुनः सम्पादन (सामान्य टिप्पणियाँ और सुवर्णभासोत्तमसूत्र की समस्या)

5-44

यहाँ उपलब्ध भारतीय बौद्ध वाङ्मय का संक्षिप्त विवरण प्रस्तुत करने के बाद बौद्ध संस्कृत ग्रन्थों के संशोधित और परिवर्धित रूप में पुनः संस्करण सम्पादन करने की योजना की चर्चा की गई है। आर्यशूर रचित जातकमाला का हेण्ड्रिक कर्न ने सम्पादन तथा जेकब सॅम्युअल स्पेअर ने अंग्रेजी में अनुवाद प्रस्तुत किया था। कुछ वर्ष पूर्व इन दोनों को सम्मिलित कर भारत में एक नया संस्करण प्रकाशित हुआ है। प्रस्तुत लेख में पुनः सम्पादन कैसा होना चाहिए इसका उदाहरण देते हुए इस पुनः सम्पादन की समीक्षा की गई है। योहानेस नोबेल और प्रोड्स ओक्टोर स्क्येर्वो के उत्कृष्ट शोध-कार्य के बावजूद सुवर्णभासोत्तम सूत्र के पुनः सम्पादन में आनेवाली समस्याओं की चर्चा 18वें परिच्छेद के चार श्लोकों का उदाहरण देकर की गई है। विनयवस्तु के संघभेदवस्तु के एक संस्कृत श्लोक के सम्पादन में पाये गए प्रमादों को दूर कर उचित संस्कृत पाठ के निर्धारण में सहायक भोटानुवाद के महत्त्व को भी दर्शाया गया है। अन्त में नोबेल एवं स्क्येर्वो द्वारा सम्पादित सुवर्णभासोत्तमसूत्र के सम्बन्धित अंश को भी परिशिष्ट में दिया गया है।

काश्यपपरिवर्त का देवनागरी-संस्करण

45-48

काश्यपपरिवर्त की एक विशिष्ट संस्कृत पाण्डुलिपि 19वीं शताब्दी के अन्त में पूर्वी तुर्किस्तान में प्राप्त हुई। यह ग्रन्थ बाद में रोमन अक्षरों में सन 1926 और 2002 में दो बार सम्पादित होकर प्रकाशित हुआ। सन् 2002 में प्रकाशित संस्करण की यह विशेषता है कि इसके साथ मूल संस्कृत पाण्डुलिपि (यद्यपि जिसमें अनेक त्रुटित अंश हैं) के पूर्णतया स्पष्ट छायाचित्र भी दे दिये गये हैं, ताकि पाठों का तुलनात्मक अध्ययन हो सके तथा ग्रन्थ के

सम्पादन में अद्यापि विद्यमान बहुविध समस्याओं का पुनर्विचार सम्भव हो। ऐसी स्थिति में पाठों का पुनर्निर्धारण अत्यन्त आवश्यक है। रोमन अक्षरों में प्रकाशित यह संस्करण भारतवर्ष में सुगमता से उपलब्ध भी नहीं होता है। अतः भोट पाठ को साथ देते हुए इसके देवनागरी अक्षरों में समालोचनात्मक सम्पादन प्रस्तुत करने तथा ग्रन्थ के साथ इसका हिन्दी और आँग्ल भाषा में अनुवाद भी देने की योजना है। काश्यपपरिवर्त का प्रथम देवनागरी संस्करण प्रस्तुत करना पूर्णतया समर्थनीय होने के कम से कम दो कारण हैं यथा—निश्चय ही यह प्रारम्भिक महायान सूत्र है और प्रारम्भिक महायानी सूत्रों की रचना में प्रेरक भी। यह विशेष रूप से माध्यमिक एवं योगाचारी आचार्यों का प्रमुख स्रोत रहा है, फलस्वरूप आचार्य इस ग्रन्थ को बहुशः उद्धृत करते हैं और उसको आधार बनाते हैं। सौभाग्यवश उन उद्धरणों से भी इस ग्रन्थ के बहुत से अपूर्ण अंशों को पूर्ण कर सम्पादित करने में सहायता मिलती है।

तैर्थिकों के निराकरण में बौद्ध भिक्षुओं का शिक्षण : भाविवेक की रचनाओं के सन्दर्भ में
समालोचनात्मक टिप्पणियाँ

49-76

प्रस्तुत लेख में यह सिद्ध करने का प्रयास किया गया है कि भाविवेक रचित प्रज्ञाप्रदीप के कुछ विषयान्तर एवं परिशिष्ट मूल ग्रन्थ के अंश नहीं हैं और इन्हें बाद में जोड़ा गया है। इस सन्दर्भ में विषयान्तर वह हैं जिनके अन्त में “सन्दर्भानुसार कहा जा रहा है” इस प्रकार के वाक्य हैं तथा जिनमें उन विषयों की सार रूप में चर्चा है जो मध्यमकहृदयकारिका और उसकी वृत्ति मध्यमकहृदयकारिकावृत्ति/तर्कज्वाला में प्राप्त होते हैं। प्रतीत होता है कि इन विषयान्तर सन्दर्भों को अपने गुरुओं की मौखिक आज्ञा से उन विद्यार्थियों ने जोड़ा है जो तर्कविद्या में प्रशिक्षित किये जा रहे थे। प्रज्ञाप्रदीप और उसमें निविष्ट मध्यमकहृदय/तर्कज्वाला के संक्षेपों का चीनी भाषा में अनुवाद प्रभाकरमित्र ने सन 630-632 ई० में किया था। इसलिये यह सावधानी से प्रतिपादित करना उचित होता है कि मध्यमकहृदयकारिका/तर्कज्वाला के अंश जो प्रज्ञाप्रदीप में पाये जानेवाले संक्षेपों का आधार हैं, सन 630-632 ई० के पूर्व रचे गये हैं। इन संक्षेपों को आठवीं शताब्दी में विद्यमान भव्य नामक आचार्य ने रचित किया, ऐसा अनुमान जो यासुनोरी एजिमा और अन्य विद्वानों ने किया है, हम निरस्त कर सकते हैं।

इस निबन्ध का चर्चा-विषय प्रज्ञाप्रदीप में पाया गया एक विषयान्तर है, जो मध्यमकहृदय तथा तर्कज्वाला का संक्षेप है, जिसमें वेद प्रामाण्य स्थापित करने तथा बुद्ध

की सर्वज्ञता का खण्डन करने वाले मीमांसकों के तर्कवाद की चर्चा पायी जाती है। मध्यमकहृदय/तर्कज्वाला की समस्याओं को लेकर एजिमा और अन्य विद्वानों को यह मानना पड़ा कि यह अंश, जैसे कि प्रज्ञाप्रदीप में पाये जानेवाले विषयान्तर, आठवीं शताब्दी के आचार्य ने लिखे थे। इस सन्दर्भ में युक्ति प्रस्तुत की जायेगी कि वह विषयान्तर आचार्य की मौखिक शिक्षा के आधार पर छात्रों ने लिखे थे। ऐसा मानने से इन विषयान्तरों का स्पष्टीकरण किया जा सकता है। ये ग्रन्थ छठी शताब्दी में भारत के बौद्ध विहारों के दैनिक जीवन के सम्बन्ध में मौखिक सूचनाएं देते हैं और हमें भारतीय शिक्षा-पद्धति की मनमोहक झलक प्रस्तुत करते हैं।

प्राचीनतम उपलब्ध सामग्री के आधार पर आर्यशूर के जातकमाला का पुनः

संस्करण

77-162

प्रस्तुत लेख में यह दिखलाने का प्रयास किया गया है कि प्रसिद्ध बौद्ध ग्रन्थों का जिनके अनेक सन्तोषप्रद सम्पादित संस्करण प्रकाशित हो चुके हैं, उनका भी संस्कृत एवं तिब्बती में उपलब्ध प्राचीन सामग्री—जिसका पूर्णतया अथवा अंशतः अद्यापि परामर्श नहीं किया गया—के आधार पर परिष्कार किया जा सकता है। आर्यशूर की जातकमाला जो चतुर्थ शती के प्रारम्भ में रची गई है, इसका कर्न, वैद्य, चौधुरी और मुखोपाध्याय ने क्रमशः 1891, 1959, 1971 और 2007 में सम्पादन किया है। वस्तुतः, बाद के तीनों संस्करण कर्न के प्रथम सम्पादन पर ही आधारित हैं, जो तुलनात्मकतया परवर्ती काल की, अत एव कुछ सीमा तक दोषयुक्त, नेपाली कागज की पाण्डुलिपि के आधार पर तैयार किया गया है। प्रथम से पन्द्रहवें जातक सन्दर्भ में, ग्यारहवीं-बारहवीं शताब्दी के दो प्राचीन ताडपत्रीय पाण्डुलिपियों, मध्य एशिया से प्राप्त प्रकीर्ण पत्रों, जातकमाला की संस्कृत व्याख्या, मूल ग्रन्थ का तिब्बती अनुवाद और तिब्बती अनुवाद में प्राप्त दो अन्य टीकाओं के अध्ययन से मैं लगभग 800 स्थलों पर पाठ-संशोधन कर सका। मैलेण्ड (2009), जिन्होंने क्ले संस्कृत लायब्रेरी के लिये जातकमाला का अंग्रेजी अनुवाद किया है, प्रथम विद्वान हैं, जिन्होंने मेरे 1-15 तक की जातक कथाओं के परिशोधित संस्करण को आधार माना है। 16-34 तक की जातक कथाओं का परिशोधित पाठ मेरे द्वारा अद्यापि निर्णीत किया जा रहा है। इसलिये मैलेण्ड ने खोरोचे द्वारा 1987 में प्रकाशित, उपर्युक्त दो ताडपत्रों में पाये जानेवाले, पाठभेदों का उपयोग किया है। तथापि मैंने जब मूल पाण्डुलिपियों का पुनः अवलोकन किया, तो केवल 1-15 जातक कथाओं के पाठ में करीब 300 ऐसे स्थल थे जहाँ उन दो

पाण्डुलिपियों के पाठों की उपेक्षा की गई है या गलत पाठ संकलित किए गये हैं। इससे उपलब्ध मूल सामग्रियों का उपयोग करने का महत्त्व दर्शाया जाता है।

आटानाटिकसूत्र का नया संस्करण

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आटानाटिकसूत्र नामक यह श्रावकयानीय सूत्र पालि साहित्य में दीघनिकाय और सर्वास्तिवादी साहित्य में दीर्घागम के अन्तर्गत प्राप्त होता है। यह रक्षा सूत्रों के स्वरूप में भी संकलित हुआ है, जो पृथक् रूप से संक्रमित हुआ है। इस सूत्र का चीनी एवं तिब्बती भाषा में भी अनुवाद प्राप्त है। तिब्बती कग्युर संग्रह में पालि और संस्कृत दोनों पाठों का अनुवाद संक्रमित हुआ है। सन् 1939 में हेलमुट हॉफमन ने इस ग्रन्थ के मध्य एशिया से प्राप्त संस्कृत के प्रकीर्ण पत्रों को पालि, चीनी और तिब्बती संस्करणों के साथ प्रकाशित किया था। अब बीसवीं शताब्दी के अन्त में प्राप्त दीर्घागम की पाण्डुलिपियों में इस सूत्र के पूर्ण पाठ प्राप्त हो जाते हैं। इस सूत्र का सम्पादन एवं पुनः संस्करण मध्य एशिया से प्राप्त प्रकीर्ण संस्कृत पाठों के साथ लोरे सेन्डर और लेखक संयुक्त रूप से कर रहे हैं। प्रस्तुत लेख में मध्य एशिया के संस्करण जैसे प्रकीर्ण संस्कृत पत्रों के सम्पादन में आयी समस्याओं तथा उनके पुनरुद्धार की सम्भावनाओं और अनेक संस्करणों में आयी पाठ-भिन्नताओं को चार उदाहरणों द्वारा विस्तार से प्रस्तुत किया गया है।

Ratnaguṇasañcayagāthāvyākhyā

193-214

In the previous issues of *Dhīh*, chapters 1-25 of Haribhadra's commentary on the *Ratnaguṇasañcayagāthā* have been published. The present issue includes the text of chapters 26-32.

ཙོམ་གྱི་རྩོད་མདོར་བསྟུན།

བཙོམ་ལྷན་འདས་ཀྱི་བསྟོན་པ་ཁག་གསུམ།

༡ - ༧

དུས་དེའི་འདོན་ཐེངས་འདིའི་ནང་བཞོད་པའི་བཙོམ་ལྷན་འདས་ཀྱི་བསྟོན་པ་ཁག་གསུམ་ལས་
སྤྱི་མ་ནི། འཕགས་པ་ཡུལ་འཁོར་སྟོར་གིས་ཞུས་པའི་མདོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོའི་ལེའུ་
གཉིས་པ་(རྟོ་རྩ་ཀུ་ཨང་། ༤༢ གྲུ་བཀའ། དཀོན་བཙུགས་༥ ཐོག་གྲངས་ ༣༧༣༧) ལས་དང་།
བསྟོན་པ་ཕྱི་མ་གཉིས་ནི། དམ་པའི་ཆོས་བསྟོན་པའི་མདོ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོའི་སྟོན་གྱི་
སྟོར་བའི་ལེའུ་(རྟོ་རྩ་ཀུ་ཨང་། ༡༡༢ གྲུ་བཀའ། མདོ་གྲུ་བཀའ་ ༣༧༣༧ དང་། ༣༧༣༧)
ལས་བྱུང་འདོན་སྟོགས་བདུས་ཀྱིས་འདིར་བར་སྟུན་ཞུས་པ་ཡིན།

མདོ་སྤྱི་གསལ་འོད་དམ་པ་ལ་བསྟུར་ཞུས་དང་དབྱུང་བ།

༧ - ༧

ཆེད་ཙོམ་འདིའི་ནང་རྒྱ་ཆེ་བའི་རྒྱ་གར་ནང་པའི་ཙོམ་གཞུང་གི་སྟོར་མདོར་བསྟུན་བཤད་པའི་
རྒྱུ་ལེགས་སྟུར་ནང་པའི་གསུང་རབ་རྣམས་ལ་དག་བཙོམ་དང་བསྟུར་བྱ་བྱ་སྟོགས་ཀྱི་འཆར་
གཞིའི་སྟོར་བཤད་ཡོད། སྟོབ་དཔོན་དཔལ་བོའི་སྟེས་རབས་སྟེང་བར་སྟུ་ཞབས་ཉེན་ཇ་རིག་ཀན་
(Hendrik Kern)ཡིས་ཞུས་བསྟོགས་གནང་བ་དང་། སྟུ་ཞབས་ཇེ་ཁོབ་ས་སུལ་ས་ལེ་ཡར་(Jacob
Samul Speyer)ཀྱིས་དབྱིན་སྐད་དུ་བསྟུར་ཡོད། ལོ་ཤས་སྟོན་པར་མ་དེ་གཉིས་པོ་མཉམ་བསྟེན་བས་
ཀྱིས་རྒྱ་གར་ནང་པར་མ་གསར་པ་ཞིག་པར་བསྟུན་ཞུས་ཡོད་ཀྱང་། དེ་འདྲའི་རིགས་ཀྱི་བསྟུར་བྱ་མི་
རུང་བའི་དཔེ་མཚོན་བཞོད་པའི་སྟོན་པ་དེ་ལ་དབྱུང་ཞིབ་དང་འབྲེལ་བའི་སྟོར་ཆེད་ཙོམ་འདིའི་ནང་
བཞོད་ཡོད། སྟུ་ཞབས་ཇེ་ཉུན་ནེས་ནོ་བེལ་དང་སྟོ་ཇས་ཨོ་ཀཱ་ཁོར་སེ་གེ་རེ་སོ་(Johannes Nobel
and Prods Oktor Skjervo) གཉིས་ཀྱིས་མདོ་སྤྱི་གསལ་འོད་དམ་པ་ལ་ཉམས་ཞིབ་ཅེ་ཕུད་
གནང་བ་ཞིག་ཡོད་རུང་མདོ་དེའི་ལེའུ་བཙོམ་བསྟུན་པའི་ཆོགས་སུ་བཅད་པ་དང་པོ་བཞི་དཔེ་མཚོན་དུ་
བཞོད་པའི་སྟོན་པ་མདོ་དེའི་བསྟུར་སྟོགས་སྟེང་བར་དཀའ་ངལ་ཇི་འབྱུང་རྣམས་ཀྱི་སྟོར་ལ་སྟེང་ཡོད།

འདུལ་བ་གཞིའི་དགེ་འདུན་དབྱེན་འབྱེད་པའི་གཞིའི་ལེགས་སྦྱར་གྱི་ཆོགས་སུ་བཅད་པ་གཅིག་གི་
 ཞུས་བསྐྱིགས་སྐབས་འཕྲད་པའི་དཀའ་ངལ་སེལ་ཐབས་དང་། བར་མ་གཏན་འཕེབས་བྱེད་ཆུང་
 བོད་འགྱུར་གྱི་གཞུང་ཁོ་ནས་ཕན་ཐོགས་སུ་འགྱུར་ཚུལ་དང་དེའི་གལ་གནད་གྱི་སྐོར་ཡང་བསྟན་ཏེ།
 ཆེད་ཚོམ་འདིའི་མཐར་སྐྱུ་ཞབས་ནི་ཤེལ་དང་ཤེ་ཀེ་ཇར་ཤོ་གཉིས་གྱིས་ཞུས་བསྐྱིགས་བྱས་པའི་མདོ་
 སྡེ་གསེར་འོད་དམ་པའི་བར་མ་ཡང་སྟན་ཐབས་གྱི་ཚུལ་དུ་བཀོད་ཡོད།

འོད་སྤང་གི་ལེའུའི་དེ་ཕ་ན་ག་རིའི་བར་མ།

༧ - ༧

སྤྱི་ལོ་བརྒྱ་ཕྲག་བཅུ་དགུ་པའི་མཇུག་ཏུ་ཤར་ཏུར་གི་སྐྱོན་གྱི་ཡུལ་ནས་འོད་སྤང་གི་ལེའུའི་
 ལེགས་སྦྱར་གྱི་ཙ་བའི་མ་དཔེ་མཐུན་མིན་ཞིག་ཉིད་སོན་བྱུང་ཡོད། གཞུང་འདི་ལེགས་སྦྱར་གྱི་སྐད་
 རོ་མན་ཡིག་གཟུགས་སུ་སྤྱི་ལོ་༡༩༢༩ དང་། ༢༠༠༢ བཅས་ལོ་སྤྱི་ལོ་སོ་སོར་ཞུས་བསྐྱིགས་གྱིས་
 བར་བསྐྱུན་ཐེངས་གཉིས་ཞུས་ཡོད། སྤྱི་ལོ་༢༠༠༢ ལོར་བར་བསྐྱུན་ཞུས་པ་དེའི་བྱང་ཆོས་ནི་ཞུས་
 བསྐྱིགས་བྱས་པའི་མདོ་དང་དེའི་ཆེས་གསལ་བའི་ལེགས་སྦྱར་གྱི་ཙ་བའི་མ་དཔེའི་འདྲ་བཤུས་ཀྱང་
 མཉམ་དུ་བར་བསྐྱེབས་ཞུས་ཡོད། དེ་ལ་བརྟེན་ནས་བར་མ་མཚུངས་བསྐྱར་ཉམས་ཞིབ་དང་འབྲེལ།
 ད་ལྟའི་དུས་སུ་འདྲ་བསྐྱིག་བྱེད་ཆུང་དཀའ་ངལ་མང་དག་འཕྲད་བཞིན་པ་ལ་བསྐྱར་ཞིབ་བྱེད་ཆུང་
 ཕན་ཐོགས་ཡོང་བྱིར་དེ་ཕ་ན་ག་རི་རོ་མན་ཡིག་གཟུགས་སུ་བར་བསྐྱུན་ཞུས་ཡོད་ཀྱང་དེ་ནི་རྒྱ་གར་
 ལང་ཐོབ་དཀའ་བར་བརྟེན། བར་མ་དེ་ཉིད་བོད་འགྱུར་བར་མ་དང་དེ་ཕ་ན་ག་རིའི་ཡིག་གཟུགས་སུ་
 ཕབ་བསྐྱུར་བྱ་སྤྱིག་དང་སྤྱགས། མདོ་འདིའི་ཉིན་དི་དང་དབྱེན་འགྱུར་བཅས་གྱི་ཤན་སྦྱར་ཞིག་བར་
 བསྐྱུན་བྱ་རྒྱུའི་འཆར་གཞི་ཡོད། དེའི་འཐད་དགོས་པ་རྒྱ་མཚན་གཉིས་ཡོད། དེ་ཡང་མདོ་འདི་ནི་
 ཐེག་པ་ཆེན་པོའི་བཀའ་ཐོག་མའི་གྲས་ལས་གཅིག་ཡིན་པ་མ་ཟད་བྱིས་ཐེག་ཆེན་གྱི་གཞུང་ཚོམ་
 བར་ཀུན་སྲོད་སྟེད་བྱེད་གྱི་གཞུང་ལྟ་བུར་འགྱུར་ཡོད། དབུ་མ་བ་དང་ནལ་འབྱོར་སྟོན་པའི་སྟོབ་དཔོན་
 རྣམས་གྱིས་བྱངས་གཏུགས་གནང་སའི་གཞུང་དུ་གྱུར་ཅིང་། དེ་དག་གི་གཞུང་རྣམས་ནི་མདོ་འདི་
 ལ་གཞི་མཛད་པ་དང་མདོ་འདིའི་ལུང་འདྲེན་ཀྱང་མང་དག་ཅིག་སྤངས་ཡོད། དེ་དག་ལ་བརྟེན་ནས་

མདོ་འདི་ཙ་པའི་མ་དཔེ་མི་གསལ་བ་དང་སྟོན་ཆག་བྱང་བ་ནམས་ཁ་སྟོང་བྱེད་རྒྱུ་པན་ཐོགས་
བྱང་ཡོད།

ཕྱི་རེལ་པའི་ཁོལ་བ་སྟོག་པ་ལ་ནང་པའི་དགེ་སྟོང་གི་སྟོབ་གཉེར་ཞེས་པའི་

སྟོར་ལ་སྟོབ་དཔོན་ལེགས་ལྟན་འབྱེད་ཀྱི་བཙམས་གཞུང་ལ་

དབྱུང་ཞིབ་དང་འགྲེལ་བཟྩོད།

༧༩ - ༧༩

ཆེད་ཚུལ་འདིའི་ནང་སྟོབ་དཔོན་ལེགས་ལྟན་འབྱེད་ཀྱིས་ཤེས་རབ་སྟོན་མའི་ནང་བསྟན་པའི་
འསྟོས་བཤད་དང་ཁ་སྟོང་གི་ཚུལ་དུ་བཀོད་པ་འགའ་ཞིག་གཞུང་ཕྱི་མོའི་ཆ་ཤས་མིན་པར་ཕྱིས་
གཞན་གྱིས་བསྟན་ཞེས་བསྟུན་ཕྱི་མོའི་འབད་བཙོན་ཞུས་ཡོད། དེ་ཡང་ཞར་ལ་བཤད་པས་ཆོག་གོ་
ཞེས་པ་ལྟ་བུ་བཀོད་པ་དང་། དབྱུ་མ་སྟིང་པོའི་ཆོག་ལེའུར་བྱས་པ་དང་དབྱུ་མ་སྟིང་པོའི་འགྲེལ་བ་
རྟོག་གོ་འབར་བའི་གཞུང་གི་དོན་མདོར་བསྟུ་བའི་སྟོན་མ་དེར་བསྟན་ཡོད། ཞར་བྱང་དུ་བཤད་པའི་
གཞུང་ཆོག་དེ་ནམས་ནི་རྟོག་གའི་རིག་པ་ལ་སྟོབ་གཉེར་བྱེད་པའི་སྟོབ་མ་ནམས་ཀྱིས་སྟོབ་དཔོན་གྱི་
བཀའ་ཁྲིལ་བཞིན་དེར་བསྟན་པ་ལྟར་སྟངས། ཤེས་རབ་སྟོན་མ་དང་དེར་གསལ་བའི་དབྱུ་མ་སྟིང་པོའི་
ཆོག་ལེའུར་བྱས་པ་དང་དེའི་འགྲེལ་བ་རྟོག་གོ་འབར་བའི་མདོར་བསྟན་གྱི་གཞུང་ནམས་སྟོབ་དཔོན་
པ་ལྟ་ཀར་མིའུས་སྟེ་ལོ་ ༤༣༠ ནས་ ༤༣༢ ནང་རྒྱ་ནག་གི་སྐད་དུ་བསྟུར་བྱེད། དེས་ན་དབྱུ་མ་སྟིང་
པོའི་ཆོག་ལེའུར་བྱས་པ་དང་དེའི་འགྲེལ་བ་རྟོག་གོ་འབར་བའི་གཞུང་གི་ཆ་ཤས་གང་དག་ཤེས་རབ་
སྟོན་མར་མདོར་བསྟན་གྱི་ཚུལ་དུ་གསལ་བ་ནམས་ཀྱི་གཞི་རྟེན་ཡིན་པ་དེ་ནི་སྟེ་ལོ་ ༤༣༠ ནས་
༤༣༢ ནྟོན་དུ་མཛད་ཅེས་ཐབས་མཁས་པོའི་སྟོན་མ་སྟུན་པ་ནི་འོས་པ་ཡིན། དེར་བརྟེན་ཤེས་རབ་
སྟོན་མར་གསལ་བའི་མདོར་བསྟན་ནམས་དུས་རབས་བརྒྱུད་པའི་ནང་དུ་བྱོན་པའི་སྟོབ་དཔོན་
ལེགས་ལྟན་ཞེས་པ་ཞིག་གིས་མཛད་ཅེས་ཡ་ཟུ་ནོ་རི་ཨེ་ཇི་མ་(Yasunori Ejima)དང་གཞན་
ནམས་ཀྱིས་ཆོད་དཔག་བྱེད་པ་དེར་ང་ཆོས་ཅིས་མེད་དུ་འཛོག་ནས།

ཆེད་ཚུལ་འདིའི་སྟངས་བར་བྱ་བ་ནི་དབྱུ་མའི་སྟིང་པོ་དང་དེའི་འགྲེལ་བ་རྟོག་གོ་འབར་བའི་

བལྟས་དོན་ཤེས་རབ་སྒྲོན་མར་གསལ་བའི་ཞར་བྱང་དུ་བཤད་པ་རྣམས་ཡིན། དེ་ཡང་དཔྱད་པ་པས་
 རིག་ཤེད་བདེན་པར་སྒྱུབ་པའི་སྒྲོན་ས་ཐམས་ཅད་མཁྱེན་པ་བཀག་པའི་ཚད་སྒྲོང་གི་སྒྲོར་ཡིན། དབུ་
 མའི་སྒྲིང་པོ་དང་དེའི་འབྲེལ་པ་རྟོག་གེ་འབར་བའི་དཀའ་རྒྱུ་རྣམས་ལ་བརྟེན་ནས་གཞུང་གི་ཆ་
 ཤས་ཏེ་ཤེས་རབ་སྒྲོན་མར་གསལ་བའི་ཞར་བྱང་དུ་བཤད་པ་རྣམས་བརྒྱ་ཕྲག་བརྒྱད་པའི་ནང་བྱོན་
 པའི་སྒྲོབ་དཔོན་ཞིག་གིས་མཛད་ཅེས་ཨི་ཇི་མ་(Ejima)ལ་སོགས་པ་མཁས་པ་གཞན་རྣམས་ཀྱིས་
 འདོད་དགོས་པ་བྱུང་ཡོད། དེའི་འཐད་ལ་ཞར་བྱང་དུ་བཤད་པ་རྣམས་ནི་སྒྲོབ་དཔོན་གྱིས་དཔེ་འབྲིང་
 གནང་བ་གཞི་བཟུང་སྒྲོབ་མས་དེར་བསྐྱར་ཞེས་རིགས་པའི་སྒྲོན་ས་སྒྱུབ་པོ། །དེ་ལྟར་འདོད་པས་
 འཕྲོས་བཤད་དུ་གསུངས་པ་རྣམས་ཀྱི་གསལ་བཤད་ཤེད་ཐུབ་ཅིང་། གཞུང་དེ་དག་ལས་བརྒྱ་ཕྲག་
 དུག་པའི་ནང་རྒྱ་གར་ནང་པའི་དགོན་སྡེ་ཁག་གི་རྒྱན་གཏན་གྱི་འཆོ་བ་དང་འབྲེལ་བའི་སྒྲོར་ངག་
 འཕྲོས་ཀྱི་ལམ་ནས་བསྐྱར་བ་དང་སྒྲགས། རྒྱ་གར་པའི་སྒྲོབ་གཉེར་གནང་ཕྱོགས་ཀྱི་སྒྲོར་དཔེ་མཆོད་
 ཅམ་ཆེད་ཚོམ་འདིའི་ནང་བསྐྱར་ཡོད།

ཆེས་གནའ་དུས་ཀྱི་རྒྱ་ཆ་རྒྱེད་སོན་བྱུང་བ་ལ་གཞི་བཅའ་ནས་འཕགས་པ་དཔའ་

བའི་སྒྲེས་རབས་ཀྱི་སྤང་བ་བསྐྱར་བསྐྱར་ཞུས་པ།

ཕུ - ༡༩༢

ཆེད་ཚོམ་འདིའི་ནང་གྲགས་ཆེ་བའི་ལེགས་སྐྱར་ནང་བའི་གཞུང་ལའང་འདོད་སྒྲོ་ཁེངས་པའི་
 པར་མ་འགའ་ཞིག་ཡོད་པ་དེ་དག་ཀྱང་བོད་འགྱུར་དང་ལེགས་སྐྱར་གྱི་པར་མ་རྒྱུང་གས་ལ་བརྟེན་
 ནས་ཞུ་སྒྲིག་གི་སྒྲུས་ཆད་ཆེས་ལེགས་པ་ཞིག་བསྐྱར་ཐུབ་པའི་སྒྲོར་བཀོད་ཡོད། དེ་ཡང་བརྒྱ་ཕྲག་
 བཞི་པའི་ནང་འཕགས་པ་དཔའ་བོས་མཛད་པའི་སྒྲེས་རབས་སྤང་བར་སྐྱ་ཞབས་ཀར་(Kern)དང་།
 བེ་དུ་(Vaidya)དང་། ཚྱ་རྩ་རི་(Caudhari)དང་། བུ་ཁོ་པ་དུ་ཡུ་(Mukhopadhyaya)བཅས་
 སོ་སོས་ཞུས་བསྐྱིགས་ཀྱིས་སྤྱི་ལོ་༡༩༤༡ ༡༩༤༤ ༡༩༥༡ ༢༠༠༢ ལོར་རིམ་བས་པར་བསྐྱར་
 ཐེངས་བཞི་ཅམ་ཞུས་ཡོད། པར་བསྐྱར་གྱི་མ་གཞུང་པོ་ཀན་ས་ཞུས་བསྐྱིགས་བྱས་པའི་སྒྲེས་རབས་
 སྤང་བའི་པར་མ་ལ་གཞི་བྱས་ཡོད། དེ་ནི་བལ་པོའི་སོག་གིས་རྩ་བའི་མ་དཔེ་རྒྱུང་པ་མ་དག་པ་

ནམས་ལ་གཞི་བྱས་པ་ཞིག་རེད། གུས་(Albrecht Hanisch) བས་སྐྱེས་རབས་སྒྲེང་བ་དང་པོ་
ནས་བཙོ་ལྷ་པའི་བར་གྱི་གཞུང་སྤྱི་ལོ་བརྒྱ་ལྷག་བཅུ་གཅིག་པ་དང་བཅུ་གཉིས་པའི་ཤིང་ལོའི་ཙ་
བའི་མ་དཔེ་རྙིང་གྲས་ཁག་གཉིས་དང་། གཞན་ཡང་དབུས་ཨེ་ཤི་ཡའི་ཙ་བའི་མ་དཔེ་རྙིང་བར་
གསལ་བའི་ཐོར་བུའི་གཞུང་ནམས་དང་ལེགས་སྦྱར་སྒྲུབ་པའི་ཡོད་པའི་སྐྱེས་རབས་ཀྱི་འགྲེལ་བ་དང་
སྐྱེས་རབས་སྒྲེང་བའི་བོད་འགྲུར་དང་། བོད་འགྲུར་དུ་བཞུགས་པའི་རྒྱ་འགྲེལ་ཁག་གཉིས་ལ་བརྟེན་
ནས་གཞུང་འདིའི་དྲོགས་གནས་ཁག་བརྒྱད་བརྒྱ་ཙམ་གྱི་དག་བཙོས་བྱེད་བྱལ་བ་བྱུང་། སྐུ་ཞབས་
མེ་ལུ་རྒྱས་(Meiland) སྤྱི་ལོ་༢༠༠༩ ལོར་ཁལེ་ལེགས་སྦྱར་དཔེ་མཛོད་ཁང་(Clay Sanskrit
Library)གི་བར་བསྐྱུན་ཆེད་སྐྱེས་རབས་སྒྲེང་བ་དབྱིན་སྒྲུབ་པ་དེ་ནི་ངས་(Albrecht
Hanisch)ཞུས་བསྐྱིགས་བྱས་པའི་སྐྱེས་རབས་སྒྲེང་བའི་གཞུང་དེར་གཞི་བྱེད་མཁན་གྱི་མཁས་པ་
ཐོག་མ་དེ་ཆགས་ཡོད། སྐྱེས་རབས་སྒྲེང་བ་བཅུ་དྲུག་པ་ནས་སོ་བཞི་པའི་བར་གྱི་གཞུང་ནམས་ད་
ལྟ་ཞུ་སྤྱིག་བྱེད་མུས་ཡིན་སྟབས། སྐུ་ཞབས་མེ་ལུ་རྒྱས་(Meiland) ཀོ་རོ་ཆེ་(Khoroch)ནས་སྤྱི་
ལོ་༡༩༤༧ ལོར་བར་བསྐྱུན་ཞུས་པའི་གོང་སློམ་ལེགས་སྦྱར་ཤིང་ལོའི་ཙ་བའི་མ་དཔེ་གཉིས་པོའི་
ནང་ཐོབ་པའི་བར་མ་པེད་སྤྱོད་བྱས་ཡོད། དེ་ལྟར་ནའང་ངས་གཞུང་དེའི་ཙ་བའི་མ་དཔེ་རོ་མ་གཉིས་
པོར་ཡང་བསྐྱར་བཞུས་སྐབས་ཁོང་གིས་ཞུས་བསྐྱིགས་བྱས་པའི་སྐྱེས་རབས་སྒྲེང་བ་དང་པོ་ནས་
བཙོ་ལྷ་པའི་བར་གཅིག་ལྷ་ལའང་བར་མ་བསྐྱར་སྐབས་སྤང་མེད་དུ་ཤོར་བའམ་སློག་མ་དག་པ་སུ་མ་
བརྒྱ་ཙམ་སྤང་། རྒྱ་མཚན་འདིས་ན་ལེགས་སྦྱར་གཞུང་གི་ཞུ་སྤྱིག་བྱེད་སྐབས་དེའི་ཙ་བའི་མ་དཔེ་
རོ་མ་པེད་སྤྱོད་བྱ་དགོས་པ་གལ་ཆེན་པོ་ཡིན་པའི་སྐོར་བཀོད་ཡོད།

ལྷང་ལོ་ཅན་གྱི་པོ་བྲང་གི་མདོའི་བར་མ་གསར་པ། ༡༩༩ - ༡༩༩

ལྷང་ལོ་ཅན་གྱི་པོ་བྲང་གི་མདོ་ཞེས་པ་འདི་ནི་ཅན་ཐོས་སྤེ་པའི་མདོའམ་ལྷ་ལིའི་རྩོམ་གཞུང་
ནང་རིང་པོའི་སྤེ་པ་ཞེས་པ་དང་། ཐམས་ཅད་ཡོད་པར་སྤྱི་བའི་རྩོམ་གཞུང་ནང་རིང་པོའི་ལྷང་གི་
ཁོངས་སུ་མཇལ་རྒྱུ་ཡོད། མདོ་འདི་སྤྱང་བའི་མདོ་སྤྱོགས་བདུས་བྱས་པའི་ནང་གཞུང་ཐ་དད་དུ་

སྒྲུང་ཞིང་དེའི་རྒྱ་ནག་གི་འགྲུར་དང་བོད་འགྲུར་ཡང་ཐོབ་རྒྱུ་ཡོད། བོད་ཀྱི་དགའ་འགྲུར་ནང་མདོ་
འདིའི་སྐུ་ལི་དང་ལེགས་སྒྲུར་གྱི་སྐད་ནས་བསྒྲུར་བ་གཉིས་ཀ་མཇལ་རྒྱུ་ཡོད། ཉེལ་ཕུའ་ཉོམ་ལྷན་
(Helmut Hoffmann) གྱིས་མདོ་འདིའི་ལེགས་སྒྲུར་གྱི་པར་མ་དབུས་ཨེ་ཤི་ཡ་ནས་ཐོབ་པའི་
གཞུང་ཐོར་བྱ་རྣམས་སྐུ་ལིའི་གཞུང་དང་རྒྱ་ནག་གི་འགྲུར་དང་བོད་འགྲུར་བཅས་མཉམ་སྒྲུར་གྱིས་སྒྱི་
ལོ་༡༩༩༩ ལོར་པར་བསྐྱུན་ཞུས་ཡོད། ཏུས་རབས་ཉི་ཤུ་པའི་མཇུག་ཏུ་ཐོབ་པའི་ལུང་རིང་བོའི་
ལེགས་སྒྲུར་གྱི་རྩ་བའི་མ་དཔེའི་ནང་མདོ་འདི་ཆ་ཆང་ཐོབ་རྒྱུ་ཡོད། མདོ་འདིའི་ཞུ་སྒྲིག་དང་བསྒྲུར་
ཞུ་ཆེད་དབུས་ཨེ་ཤི་ཡ་ནས་ཐོབ་པའི་ལེགས་སྒྲུར་གྱི་གཞུང་ཐོར་བྱའི་པར་མ་དང་བཅས་པར་སྒྲུ་
ཞབས་ལེའི་སྐུ་ཤར་(Lore Sander)དང་ཆེད་ཚོམ་བྲི་བ་པོ་(Siglinde Dietz) ལྷན་གཉིས་ནས་
ཞུ་སྒྲིག་བྱེད་བཞིན་ཡོད། ཚོམ་ཤོག་འདིའི་ནང་དབུས་ཨེ་ཤི་ཡ་ནས་ཐོབ་པའི་ལེགས་སྒྲུར་གྱི་གཞུང་
ཐོར་བྱ་རྣམས་ལ་ཞུ་སྒྲིག་སྐབས་འདྲད་པའི་དགའ་ངལ་རྣམས་དང་། བསྒྲུར་གསོ་བྱ་ཐབས་དང་།
པར་མ་མི་འདྲ་བ་མང་བོའི་བྱད་པར་བཅས་བསྐྱུན་པའི་ཕྱིར་དཔེ་མཚོན་བཞི་ཙམ་བཀོད་པའི་སློ་ནས་
འགྲེལ་བརྗོད་བྱས་ཡོད།

བཙུམ་ལྷན་འདས་ཡོན་ཏན་རིན་པོ་ཆེ་སྐད་པའི་ཆོགས་སུ་བཅད་པའི་

དགའ་འགྲེལ་ཞེས་བྱ་བ།

༡༩༩ - ༢༡༠

སྒྲོབ་དཔོན་སང་གེ་བཟང་པོས་མཇོད་པའི་ཡོན་ཏན་རིན་པོ་ཆེ་སྐད་པའི་ཆོགས་སུ་བཅད་པའི་
དགའ་འགྲེལ་གྱི་ལེགས་སྒྲུར་རྒྱ་དཔེར་ཞུས་བསྒྲིགས་བྱས་ཏེ་པར་བསྐྱུན་ཞུས་པའི་རིམ་བཤམ། ད་
ལན་འདིར་འདོན་ཐངས་སྐུ་མའི་འཕྲོས་ཀྱི་ལེའུ་ཉིར་དུག་པ་ནས་སོ་གཉིས་པ་བར་གྱི་གཞུང་གི་ཆ་
ཤས་རྣམས་ལ་ཞུས་བསྒྲིགས་གྱིས་པར་སྐྱུན་ཞུས་ཡོད།

